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THE HILL OF VISION

THE HILL OF VISION

A Forecast of the Great War

and of Social Revolution with the Coming of the New Race

Gathered from Automatic Writings Obtained between 1909 and 1912, and also, in 1918, through the hand of JOHN ALLEYNE, under the supervision of the author

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BY

FREDERICK BLIGH BOND

F.R.I.B.A.

AUTHOR OF "THE GATE OF REMEMBRANCE"

Script by JOHN ALLEYNE

BOSTON

MARSHALL JONES COMPANY

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PREFACE

LATE in the summer of 1908 I was staying for a time at Erdington Abbey, a Benedictine house near Birmingham, and while I was there my friend Dom John Chapman, the guest master, sent for another architect, Mr. F. Bligh Bond, to come to the Abbey in order that he might tell me of certain very wonderful happenings then in process at the ancient and holy ruins of Glastonbury.

Dom Chapman knew well my devotion to Glaston, and it appeared that Mr. Bond was a kindred spirit; naturally, therefore, I awaited his arrival with the keenest interest. I first went to the most holy place in Britain in the year 1886, and thereafter as often as I was in England — some seven or eight times in all. From the first it had overwhelmed me by its almost mystical influence, partly august and enormous history, partly dim and evocative tradition, partly the sense that the story was not finished, but that in some way "these dead bones may live" again and the ruined Abbey take its

place once more as a potent influence for good.

Bond arrived late in the afternoon, and that night we sat over the fire in my cell, talking furiously and smoking after the same fashion. The story he told me was of the most extraordinary, but all that part that referred to Glaston itself (and at that time, i.e., 1908, there was little else) has been set down and printed and need not be repeated here. "The Gate of Remembrance" is now available, and in it may be found one of the most remarkable revelations of psychical experience ever made public.

Briefly, the case was this. In the year 1907 Bond had been put in charge of certain excavations at Glaston for the Somersetshire Archæological Society. One of the first problems that offered itself was the site of the lost "Edgar Chapel" known to have been built by Abbots Bere and Whiting (the martyr) just before the Suppression. The weight of expert opinion was against the suggested site east of the retro-choir, and earlier excavations had revealed no sign. It was at this moment that, almost by chance, "automatic writing" was brought in to give the successful clue. For some time Bond

and his friend "J. A." had experimented with this baffling phenomenon with unimportant or negative results. On the 7th November, 1907, the first question was asked about Glaston. The answer was in the shape of a rough plan showing the Abbey, the Chapel of St. Joseph, and the "Edgar Chapel" occupying the traditional place of the Lady Chapel at the east, the drawing being clearly signed "Gulielmus Monachus." Exact and detailed information followed as to dimensions, design, authorship, together with explicit directions as to what remained and where the digging should begin. Thereafter Bond began his excavations, and at the point indicated, six inches below the trial-pits sunk by Mr. St. John Hope in his earlier explorations, he struck squared stone. At the time he came to Erdington he had cleared the complete footings of the chapel, nearly all *in situ*, and the figures given in the automatic writings were proved almost to an inch.

The next day Bond had to return to Bath, but forty-eight hours later I rejoined him there, where he was then living, and we went at once to Glaston. At that time the foundations of the Edgar Chapel had been

exposed up to the eastern line of Abbot Bere's work, while the grave of "Radulphus Concellarius" with the skull of "Eawulf, Yarl of Edgarley," was still open for me to see. I examined carefully the Chapel foundations and the fragment of the fan vaulting that had been found midmost of the footings, with its spaces of faded red pigment and flecks of gold leaf, sole relic of the "certaine roofe in golde and crimson, very cunning" referred to in the automatic writing of 16th June, 1908. At this time also I was shown some of the original writings and was given a full account of the circumstances under which they were produced. I was not in England again until April, 1912, when once more I went to Glastonbury where Bond had taken a house in order that he might give constant supervision to the excavations, which by that time had extended to the great cloister, the refectory, and the west end of the Abbey church, many discoveries having been made of very great archæological interest. At this time I saw the whole mass of writings, as I remember, over an hundred foolscap pages in all, many of them in a corrupt and colloquial "monk Latin." Before coming

away I urged Bond to write out the whole story for publication, on the ground of its unique interest, offering, if he would not do it himself, to undertake the work on my own part. At the time he demurred, giving many good reasons why publication should at least be postponed. A year or two ago he wrote me that he had decided to print so much of the automatic writing as referred specifically to the Abbey, and the very remarkable book "The Gate of Remembrance" (Oxford, B. H. Blackwell, New York, Longmans, Green & Co.) is now available.

No sooner was this first work successfully accomplished than the fountains of psychic energy seemed to be unsealed, and for five years followed an enormous mass of miscellaneous writings, partly in "monk Latin" partly in sixteenth-century English, together with more sketches, this time of a quite different chapel, every trace of which has disappeared from above ground, and the actuality of which has not yet been proved by the necessary excavations. These ghostly communications were signed by "Johannes Bryant, monachus et lapidator," Abbot Bere, the martyred Abbot Whiting (who

spells his name "Whyttinge") and many other religious. Early in the experience, however, the crabbed script would break off from time to time and a clearer and firmer writing take its place. These communications usually had little to do directly with the Abbey, and have strange signatures, such, for example as "We who are the Watchers," "One of the Controllers of things that are," "The Nameless One" and "The Guardian of things that be as they were meant to be." Amongst them, however, came suddenly the bold signature "Imperator," then "Cæsar Aug." and "Cæsar Augustus, Pacificator et Imperator." This was evidently a somewhat dominating and even irritable personality (?) who, on one occasion, burst out "Rede, I said it not. I said not Ralph of the King Henricus, but Ralph the Norman. Taedet damnosum. Lege! — Imperator. Audi me, barbari stultissimi! Ego Imperator qui feci interpretationes pro anima insularium. — Cæsar." It is from him and the various abstractions named above that the surprising communications have been received. The first hint, however, comes from the altogether delightful "Johannes monachus." This was

received on the 30th of December, 1907; the first part is quite illegible, then it clears up and goes on as follows:

" . . . The Chapel of Our Lady of Glaston — type of spiritual things which are not manifest to you. The changes need not alarm you. The reconstructions will be the more perfect. Let the State fall in ruins and the outward garments of Faith perish — fear not.

" . . . For greater things will rise into being — great nations and great ideals. We work for it. Be willing and strive not against the tide. Up on the crest and prosper. All will work for the best. . . . The spark will live through the ruins and relight dead fires, fire which is still fire but with purer flame. We cannot hasten the time but it is sure and is not long delayed. . . ."

Here, in the form of quite typical ghostly generalities, is a strong hint of secular and spiritual catastrophe "sure and not long delayed," with a great rebuilding thereafter. In connection with the ensuing architectural and historical revelations, references, veiled but not doubtful, were constantly being made to this reconstruction, and the Abbey itself seemed to be the type; as for example under date of 20th April, 1908.

" Move, work, and unceasingly persist, and in time there will be a place for what once was and ye shall know its buildings yet again as they were wont to be,

the lesser buildings first; and then cometh one who will build the great church — a son of Glaston from beyond the sea. Even now he waits and watches. . . . The church is always the church, and in the great scheme of the world we come soon and our instrument Glaston shall find a mighty place. . . . Thus Johannes saith."

In the excitement of progressive discoveries and the proving of novel assertions, these hints of coming catastrophe received little attention. Why should they have seemed impressive? The years 1907–14 were those of the very crest of fat self-satisfaction, of material triumph, of wealth, luxury, power. The last thing that would be thought of was any possible failure or breakdown, or even halting of modern civilization in its imperial progress. In 1909, however, and without preface, Imperator began his extraordinary series of warnings of ill things to come, and these continued until the 29th July, 1911. Then "Cæsar" falls silent, but towards the end of the year 1912, there comes from another source a repetition of the warning of world-war. Then in March, 1918, begins the astonishing series of mysterious writings called by Mr. Bond "The War Script of 1918."

The narrative of "The Gate of Remem-

brance" is sufficiently difficult of credence; that which follows is even more so. My object in writing this preface is to give my testimony as to dates, as I have been associated with Mr. Bond through personal contact and correspondence since September, 1908, and so far as the matter incorporated in this volume is concerned, the dates which I am able to fix are conclusive.

On the 27th July, 1918, Bond sent me transcripts of the two predictions of the ending of the war, dated the one March 14th, the other April 19th. These I received on the 11th of August. All the remainder of the MS. for this volume was posted to me on the 6th of December, 1918, and I received it on December 19th.

Now the first of the two prophecies of the ending of the war was written just before the terrible "March offensive," at the very moment when the Central Powers seemed strongest, when Marshal Foch's "army of reserve" was popularly held to be a myth, and when the fortunes of the Allies seemed at the lowest ebb. The second was written in the midst of the Great Offensive, when everywhere on the Western Front the Allied armies were being beaten

back. Paris lay under the bombardment of monstrous guns of unsuspected force, and the hearts of the people (and we know now of the military leaders) were in the depth of apprehension if not of despair. For the Teutons it was the high-water mark of the war, and the most sanguine optimist hoped for nothing better than a successful defensive warfare until winter gave some respite, with the chance of a victorious offensive in April, 1919. And at that moment of gloom, horror and almost despair comes this calm assurance that on the 26th day of August the war would come to an end with complete victory for the Allies, although "a semblance of war" would continue for some time thereafter. What happened? Not daring to believe in the possibility of the event, yet knowing the exact accuracy of the strange writings that had been obtained in the case of Glastonbury, and encouraged by the miraculous success of Marshal Foch's offensive which had then been under way for three weeks, I recklessly stated to various people that the war would be over before Thanksgiving—and was of course roundly jeered at for my pains. On Monday the 26th of August there was no lack of

confirmatory evidence, and from amongst the various reports on this fateful day was he following:

"ENEMY HAS SIMPLY DISINTEGRATED"

"*Dramatic Era Began with Startling Suddenness*"

London, Aug. 26: "We have entered the most dramatic era of the war with such startling suddenness that it is difficult to realize the full extent of its possibilities," says Reuter's correspondent at British Headquarters, in describing the situation Sunday. "It is a staggering fact that since yesterday morning the enemy has simply disintegrated over a considerable zone."

Even then the possibility of an ending of the war before a spring campaign seemed, at the least, remote, and yet—within the space of exactly seven weeks, Bulgaria, Turkey and Austria had been beaten in the field and forced to capitulate at discretion, the Italian armies had come back and won one of the decisive victories of the war, Mesopotamia and the Holy Land were free, Austria had broken up in disintegration and anarchy, the American army had won imperishable glory at Château-Thierry and Saint-Mihiel, had taken Sedan and was at the gates of Metz; the French had driven almost every German across the frontier, the British were back in Mons, the Belgians

had cleared half of their country, the King was in Bruges on his way to Brussels — and Germany had surrendered on such terms as never before had been dictated to a broken foe in the whole career of history.

It is a fact that the 25th day of August, 1918, is now generally accepted by military commentators as the day when, as a result of the hammer blows of Foch, now here, now there, without respite and without mercy, the Teuton line, shaken at five different points, collapsed all along the front, hopelessly and finally. August 25th is admittedly the day when the offensive passed conclusively into the hands of the Allies.

Further; it is also now avowed from German sources that "the last week of August" was the time when the morale of the German people at home snapped like a wire drawn too taut, with no hope of recovery.

It appears, therefore, that the officers of the Allied armies, the military critics, the newspaper correspondents and the general public were all wrong in their forecast of events, overestimating the mark in their predictions of the date of the ending of the war by about six months, while the one exact prophecy came through the automatic writ-

ing produced by an architect and his friend, a prophecy dated the 19th of April, just seven months before the event. What is the explanation? Some must be forthcoming, for the fact opens up unlimited possibilities. The fact itself is incontestable and the dated and attested documents are here to prove it. If in April, 1918, and at the one moment in the four years of war when immediate victory, even victory itself, was most doubtful, the very day of the enemy's downfall is predicted some months hence, how escape the conclusion that some conscious power is determining the affairs of men, willy-nilly, in accordance with a preordained destiny; at the least in accordance with the determination of fate? A wise man whom I know once devoutly thanked God that he was not so superstitious as to believe in coincidences. Only Cimmerian superstition would allege a coincidence in this instance as the sufficient explanation.

In the case of the Glastonbury writings a plausible solution is possible without invoking "Spiritualism," for Mr. Bond's own theory of the operation of the intuition through the subconscious mind is tenable; so also is the doctrine of the reservoir of

cosmic memory, and that of the multiple personality, one element in which (not the immortal soul, but a thing like the faculty of memory) survives that dissolution which is death, and remains for a time bound to its earthly environment and strives always to recover a fictitious life through the potentiality of the medium.

In "The Gate of Remembrance" (p. 95) is a communication from "Johannes" which is significant in that it puts this last thing into very clear words:

> "I dydde it not, God wot, not I! Why cling I to that which is not? It is I, and it is not I, butt parte of me which dwelleth in the past, and is bound to that whych my carnal soul loved and called 'home' these many years. Yet I, Johannes, amm of many partes, and ye better parte doeth other things — Laus, Laus Deo! — only that part which remembereth clingeth like memory to what it seeth yet."

In itself this adequately explains how and why the past history of the Abbey is spread before us now after four hundred years, and the secrets of its buried mysteries are given up.

The predictions of the coming of war and of the end are in another category. Here we are dealing neither with the past nor

with the present, but with the future; in one case the prophecy is of what was not to befall for five years, in the other for seven months. Subconscious mind, and the reservoir of memory, and multiple personality all fail here, and some other solution is necessary. What this may be I leave to others better fitted than myself to determine.

Now since the "force" or "consciousness" or whatever it is that has manifested itself through Mr. Bond and his friend "J. A.," has established its reputation for veracity through the prophecy of war and the prediction of its end, the question arises as to the credence that should be given to the other forecasts made through the same channels. Consider the "call to arms" which was at the same time the valedictory of "Imperator," and is dated 29th July, 1911. Here is, first, the statement that "the West shall fall" and that "the East comes into its heritage." Great Britain is to endure, though "through a sea of blood and suffering shall she attain to her perfection," while "a higher Knighthood than her own shall spare her in the day of the humiliation of nations." Then follows the statement that *after* this great purgation of "suffering and

catastrophe" shall come "change and the soul's death," while "strange creeds and no creeds shall echo in the sacred places." After an interval "the leaven of the Faithful shall work, and because it shall endure it shall transform the world."

Here is a clear prophecy of the inevitable downfall of Western civilization *after* the war already foretold. The causes of this great débâcle are more than hinted at in the writings that were obtained in 1918, as for example:

"Beware! ye ravers. Beware! ye fanatics, ye perverted and unbalanced, dreamers of great things, that, raving in the land, are leading and directing the brute! — the true Beast of the Apocalypse. Ye not only involve yourselves but the whole world of your ideals in one common ruin, and by misdirected freewill which is entirely perverted, set back the clock for generations. Now is the appointed time! For now, Self and its infirmities are the pendulum swinging to the darkest night of barbarism. Follow the Spirit! Yield to the influence of the Divine, which would fain control you, and the world advances, by the longest stride it ever has taken, to the borders of the Kingdom. Darkness and Light! Self and God! Which, in the relief from the impending menace, will ye accept?"

There is here not only diagnosis and warning but for the first time an expression of doubt as to the immediate future; at least

the admission of a choice which may be made and is not yet determined. In the earliest scripts, i.e., 1907–09, there is apparent certainty of a recovery that is to be "not long delayed." "Chaos, Darkness — and a new dawn in crimson skies." "Not long the conflict. The fury burns fierce and fast — and then the calm on a red world." In the forepart of 1918 there seems a more definite certainty of immediate fulfillment, as for example, under date of the 27th of March. "We have told you many times this is the end of old things and the labouring world of war, in a new era and a new dispensation. The Earth-spirit passes under the control of a Higher Power, and suddenly, suddenly in the twinkling of an eye, it will be with you. It is near at hand. In your souls you can feel it, and they who are in war and conflict feel it more than even you do."

During this year, however, there seems to be an increasing doubt as to the rapidity with which the great revolution that is to follow the war is to attain its fruition in what is constantly referred to as the "New Kingdom" or the "Middle Kingdom" between Matter and Spirit when "the martyr-

dom of matter" has been accomplished and, its interpretation by Spirit perfected, Spirit shall for the first time be in universal control. This would seem like a progressive "éclaircissement" of vision on the part of whatever force or intelligence it is that is the source of the script, but the varying in dates (except in the case of the ending of the war when the date was exact to a day) is explained by the statement in the prophecy of 19th April, to the effect that while the influence (whatever it is) does "control spiritual forces which manifest themselves in Matter," yet it is "often unconscious of the spiritless movements of Matter after the withdrawal of the spiritual work in Time." A further elucidation is given through the Bergsonian phrase (14th March, 1918) "Time is the ratio of the resistance of Matter to the Spirit."

Now however much the duration of the predicted "Chaos and Darkness" of the period of revolution and redemption may be prolonged by the resistance of Matter to the interpenetration of Spirit, as this resistance is effected by the "ravers and fanatics" the "perverted and unbalanced, dreamers of great things that, raving in the land, are

leading and directing the brute!—the true Beast of the Apocalypse," and who not only involve themselves but the whole world "in one common ruin, and by misdirected free-will which is entirely perverted, set back the clock for generations" (3rd June, 1918)—the coming in of the new "Spiritual Kingdom" is as clearly foretold as the nature of the inimical and arresting force is indicated. The choice is given between "Darkness and Light, Self and God. Which, in the relief from the impending menace, will ye accept?"

The headlong events in Russia since the first Revolution, in Germany since the Armistice, and the steady encroachment of these dark forces on the spiritual territories of the Allies, give startling significance to this last script of the 3rd of June, 1918. It is evident that man himself must, and at once, make his decision for or against a new era of Dark Ages that may soon extend in time to a period equal in duration to the last. It is the old choice, now offered anew, between "Darkness and Light, Self and God. Which, in the relief from the impending menace, will ye accept?"

RALPH ADAMS CRAM.

INTRODUCTION

THE Glastonbury Messages, published under the title "The Gate of Remembrance," record the story of the discovery of the long-lost Chapel of King Edgar, by the help of a series of automatic writings produced after careful and thorough study of all available documents and data derived from the remains had furnished the author and his friend the automatist with the material on which it might be supposed that the subconscious powers of the mind could work, in order that by the automatic process some more perfect inferences as to the actual facts might be caused to emerge. The success of the process surpassed all anticipations, and the result certainly indicates a wide field of possible utility for this method of laying hold of truth stored in the subliminal or subconscious mind.

But the script took a narrative form, and the outstanding peculiarity of it is that it everywhere claims to have been communicated by intelligent agents outside the actual

personality of the automatist and his friend the present writer. And although the Glastonbury matters are dealt with in the writings as a coherent whole, and present themselves as a body of information complete and well-rounded, there appear, almost from the first, certain other features quite foreign to them. These have been described as "intrusions," and are only dealt with incidentally in the book,[1] and necessarily to a very limited extent. Behind and beyond the mediæval and monkish ideas and influences which are concerned with Glastonbury Abbey, there are in evidence certain controlling influences which speak to us from out the great profundity of time, and which seem to marshal the memories and personalities evoked in the script, as the stage-manager summons and controls the actors of a play in their several parts. These more dominant influences are many, and first and foremost among them appears one of masterful aspect, who speaks to us under the name "Imperator." At other times the communications are signed "The Watchers." They speak to us of things greater than the Abbey, of interests more

[1] "The Gate of Remembrance."

comprehensive of the general destiny of our race.

In particular, they have, for many years past, hinted at the coming of a great world-crisis, of war and revolution, leading to the dawn of a new era for man, and the promise of greater power and greater glory for the race, when the materialism which has hitherto stunted his spiritual growth and thwarted his best efforts shall be cast off, and he shall claim lordship over Matter, which shall henceforth be his servant, and no longer as heretofore his master. A few of these writings have been published in an English weekly magazine, but the bulk of them are now for the first time offered to the public through the kind coöperation of Dr. Ralph Adams Cram, whose assistance has made it possible to publish them in America. And the duties of editor will to some extent devolve upon him, though in the presentation of the material it will be necessary that the present writer should add certain notes from his own experience, of an explanatory nature.

The substance of the script may be divided into two main sections: the Pre-War Script, and the Later Script. But as, for

the better elucidation of the whole, and especially of the part claimed to be played by Imperator, the Watchers, and others, we must refer to the latter, the order of sequence is ordered for convenience' sake. In every case, however, the extracts will be found to bear their proper date.

The chief difficulty met with in publication has been the correct rendering of faultily written passages. Much of the original has been difficult to decipher, and occasionally a whole sentence has baffled correct transcription. Where this is so, the following system has been adopted: (1) Italics are used to denote doubtful verbiage, and (2) where the meaning is itself obscure, dots are inserted. Here and there the present writer has added his own gloss under the initials F.B.B.

On the very first occasion on which this series of automatic writings was attempted,[1] there was observed the same phenomenon which other investigators into the subliminal have noticed, namely, a tendency to changes, more or less abrupt, in the manner of diction as well as in the matter of the script. In some of the later sittings this was often so sudden as to constitute a real break

[1] See "The Gate of Remembrance," p. 32.

in the thread of the communication. Before any of the monkish messages were given this was written:

"All Knowledge is eternal, and is available to mental sympathy."

And this was not a mere platitude, but the keynote of all that followed — an idea afterwards enlarged upon and consistently developed until in the later script we have something like a completed scheme of philosophic doctrine concerning the survival of the human personality and its real experience as acquired in the body, in union with a greater and more transcendent consciousness in which all the individual memories and experiences are preserved and co-ordinated.

The change of influence was very marked in the fourth sitting. There had been a communication under the name Gulielmus concerning a maiden who, it was said, had spiritual vision, knowing many things "in her herte but not in her minde." The script ran as follows:

"She is a virgin as of old was Brigit and her bande. Let her goe to ye fielde yclept Bec Eyrie, in ye orcharde; there dreme, and it shall be vouchsafed to her soul to reveal the memory of things now hidden underground

by long tyme: greater than stones or things builded by handes the greater things that perish not, revealed to the pure in herte"

(here the influence begins to change. F.B.B.).

"Ye shall learn of builded things . . . and in signs and symbols, more than that. (*Ye*) will read the future and the returning of new faith. Ye are for the building of things that were and are not: builded by faith and deeds and lost through vanity and the evil of the pride of the eye"

(the change is now completed. F.B.B.).

"Thus shall the light be relighted, and shall shine on all the Earth, a Temple set in the midst of a new revelation, where the wise shall worship as well as the simple, in the old Faith reclothed with acceptance to the wider knowledge, and in the habiliments of modern intelligence."

IMPERATOR.

Here we have for the first time the signature "Imperator." It was entirely unexpected. But F.B.B., who had many years before read, and possessed a copy of, Stainton Moses's "Spirit Teachings" was not long in recalling the circumstance that the greater number of these are signed with this name. J. A., the automatist, seems however to have been absolutely unaware of the fact, and had no knowledge of the book.

We now pass to the ninth sitting, which took place on the 30th of December, 1907, and is recorded in "The Gate of Remembrance." From this we extract the following:

"The Chapel of Our Lady of Glaston: type of spiritual things which are not manifest to you. The changes need not alarm you. The reconstructions will be more perfect. Let the State fall in ruins and the outward garments of Faith perish — fear not!

"For greater things will rise into being — great nations and great ideals — we work for it. Be willing, and strive not against the tide. Up on the crest and prosper. All will work for the best. . . . The spark will live thro' the rains and will relight dead fires, fire which is still fire, but with purer flame. We cannot hasten the time, but it is sure, and is not delayed."

There had been nothing to lead up to this warning. The word "reconstruction" as applying to the ecclesiastical or social fabric, was far from our minds, which were more engaged with the more literal sense of the word, in connection with schemes already in the air for the future of the Abbey ruins. Hence the warning attracted but little attention at the time. It was not followed up by other communications to a like effect until much later.

But the recurrence of the signature "Imperator" excited our curiosity, and F.B.B. thought it well to ask the question, "Will Imperator tell us who he is?" The answer came as follows:

"CÆSAR AUGUSTUS IMPERATOR ET PACIFICATOR"

Not knowing the identity of Stainton Moses's "control," which has been more or less a secret known to a few only, we could not feel sure that our "Imperator" was the same. It is now certain that he is not.

In the eleventh sitting, which took place in very cold weather, in the winter of 1907–1908, a little writing was obtained, very cramped and irregular. It followed on some conversation on the subject of the mental affinities of the British and Romans. We deciphered this:

"Sanguis Romanorum in Britannia manet et resurgat(e)"

and:

"In insula Brittanica, Roma manet et resurgat(e)."

Here followed some attempt to give advice to the sitters about their own affairs, but the cold seemed to make the effort hope-

less and the sentence broke down with—"obliviscor . . . heu mihi!—pro tempore Augustus non possit!" The thread was then taken up by Johannes, who said:

"Imperator would say—'Seek the goal and ensue it.'"

F.B.B. had given expression to some question which was in his mind as to the real meaning of these alleged racial rebirths, and there came the following:

"The facts live, and the emotions and events. The puppets die and are not. The leaf is reproduced: the ear grows: but the old time is dead. You understand not reincarnation, nor can we explain. What in you reincarnates, do you think? How can you find words? Blind gropers after immutable facts, which are not of your sphere or experience."

The Script of 1909

During the year 1908, and on through 1909, down to the month of October, the Glastonbury message unfolded itself. The script of 1908 was chiefly concerned with the Edgar Chapel, and the features of the building were successively brought to light after their description in the writings, and proved these veridical. First, the rectangular chapel as built by Abbot Beere of

which it had been said, "We laid down seventy-and-two, but they builded longer." And the extreme measure proved to be within a few inches of this length, though no hint of any such length, nor even of any division of length in this chapel, had been extant in document or tradition. Subsequently were found the remains of the polygonal apse, whose outline, following the indication of the script, was published before discovery.

During 1909 much more matter was received, whose accuracy, as in the case of the Loretto Chapel, still awaits verification, which will be attempted when funds and labour are forthcoming at the right season of the year. Throughout this time we have no actual mention of Imperator's presence, although we are occasionally sensible of a controlling influence which may be his.

During October, 1909, J. A. (Mr. John Alleyne) was located at Teddington, and on the evening of the 15th of that month, a further experiment was made, and the result was strange and utterly beyond anticipation. In a few terse sentences, in language powerful and full of fine imagery, there came a prediction, quite unmistakable,

of a world-war, a cataclysm which should drench the earth in blood, with a hint implied of some sort of social revolution to follow or to accompany it. Afterwards is to come an era of splendour which is spoken of as "the great feast of the Christus," and the communication is signed "Augustus Cæsar Imperator" (see full transcript following, p. 15).

The Script of 1911

During 1910, several writings were obtained, all of which seem to have had reference to Glastonbury, but we do not detect the influence of Imperator again until April, 1911, when he intervenes brusquely to correct the sitters' misapprehension about Ralph FitzHamon (see "The Gate of Remembrance," p. 108).

Again on the 7th July, we obtain the fine utterance which commences with a call to Britain, summoning her to enter upon a new heritage of greatness which is to be hers after the "fall of the West." Her Empire shall endure, for she will not fail in spirit. And with her, and her company of nations, will be united in loyalty and chivalrous friendship those ancient races of the

East who have learned her love of justice and freedom.

It would seem indeed that she would have need of that friendship, and that the day may come when, exhausted with suffering and sacrifice, she will be at the mercy of the still unexploited manhood of the East, now awakening to its world-heritage. What further vials are to be poured out upon unhappy Europe? What will bring about the final humiliation of her peoples? Whatever it be, we are promised that a higher knighthood than her own shall intervene to spare our race. Can we not already discern a promise of that high chivalry in the flower of Oriental culture now mingling with us?

The latter part of this script is indeed the logical sequence of the first, for with a greatly increased influence and prestige in mundane affairs of Eastern modes of thought would certainly arrive newer and fuller interpretations of religion and a further slackening of the hold which the mere intellectualisms of the cruder and often less spiritual mind of the West has managed until now in a measure to retain. (See transcript, p. 18.)

THE SCRIPT OF 1912

JUST three years after the appearance of the war script of 1909, comes a further corroboration of the warning then conveyed. The mysterious "Poppies" therein alluded to, are again spoken of — poppies of blood! It was on the 26th of October, 1912, that this second war script was given. The Balkan war was raging at the time, and no doubt many people were watching the situation with anxiety, and fearing that the conflagration might spread. And we can read in the script a sense of shortly impending doom for the whole of Europe. "POVERTY, HUNGER, AND THE WAR-LUST IN EVERY LAND ON WHICH LIES THE SHADOW OF THE CROSS." It is a fact of strange significance that the territories invaded in the Great War have been Christian territories, and the massacred and enslaved peoples, Christian peoples. Asiatic Turkey, that is, Turkey proper, has been inviolate, and save for internecine warfare between Turk and Arab, which has been a matter of old standing, the non-Christian world has been spared the ordeals of invasion.

The transcript of these earlier writings is

appended to these notes. There are altogether four different scripts. The first three were published in the London weekly *Light* for May 18, 1918; the fourth, dated 27th June, 1912, has recently been recovered from a mass of miscellaneous writings mostly concerning Glastonbury Abbey. It concerns the rise of a false democracy and its attempted usurpation of power by gross and violent methods. The most recent scripts — those obtained in 1918 — contain allusions to the same subject, and readers may compare the earlier with the later warnings given. On first reading, in 1909, the script which speaks of "The Poppies," one's thoughts naturally turned to a war of nations. Yet the following words point surely to a social upheaval:

> "Strike not and ye will be stricken not; and they of a true heart among the people will give you shelter. Among them ye have no foes."

There seems in these writings no definite distinction between the national and the social cataclysm. The two are interwoven. They may be dual aspects of One Great Event.

THE PROPHECIES OF WAR AND OF THE ENDING OF WAR

Here begin the War Prophecies; suddenly and without warning or preface. The writing was obtained at Teddington where "J. A." was then staying. R. A. C.

October 15, 1909.

"Fortuna fuit. Cœlum ruit. Labor fruit in æternum."

Q. What is impending?

A. "War — horrid war. Mars is King. Brother's blood. Before the great feast of the Christus, the Nazarene, it cometh. The weak must suffer. The strong must die. Those who are neither will suffer and live. Chaos — darkness — and a new dawn in crimson skies.

"Bow to the storm. Leave the strong to break it and be broken. Be like the holy men of old, in the sanctuary of your inner selves. Strike not, and ye will be stricken not, and they of a true heart among the people will give you shelter. Among them ye have no foes. But there must be suffering of the body. Fear not. The shrine of your inner self is consecrated ground, and none will enter there.

"Learn the great secret. Let others strive for the shadows. To the earth the earth; and to the stars the soul of the free.

"Not long the conflict. The fury burns fierce and fast. And then the calm on a red world.

"The masters watch: the puppets play, and think that they are gods. Let them dance! They are gone like the shadows of the night.

"Red world! Red Poppies of forgetfulness in the graveyard of the past and gone — for — ever —

"They dance but to a music of madness, which is not of their piping. They swell and sweep the earth, and say, 'Behold! We have changed the face of the Universe, and there is no God!' And the Silent Ones look down and cease their piping, and the song of the morning arises.

"Red Poppies in the graveyard. And then Red Poppies in the smiling cornfields in the sun. Read, learn, and fear not. All is well, and all has been ordained.

. . . . . .

"Out of the ocean of the Infinite the ripples come. Deaf ears hear not their murmur. Blind eyes see not their shimmer, nor the rainbow on their crests. The blind lead not the blind, but they who see. Ye have your answer.

"Hearing, they will not hear: and seeing, they will not believe, and who can change the course of Destiny? The force moves on. Who can change or check its coming? Only watch and wait!

"Play with the toys of Man's handiwork — it is well. He makes his instruments out of humble things. Your great Abbey of yesterday — a child's puppet — nothing more; but a great Impulse from the Eternal created it, and the echo of that Inspiration is on you now. Yesterday, the work in stone: eternal and everlasting, the emotions it typifies go on.

"Even as the ant in the grass, so is your work in the eyes of the watchers. But through the ages of your soul's development, the seed shall grow, and as architect of the soul in the Life of the Infinite, ye shall know the value of that which is now of little worth. Strive for a prize of high calling. Do something well, and aspire to reconstruct that Perfection which Avalon humbly typifies, and ye have an exceeding great reward. Understand.

"AUGUSTUS CÆSAR IMPERATOR."

"Britain, Arise! July 29, 1911.

"That which has been, shall be. New things appear, but the Old in new guise shall return. Ye have been great. Ye shall be great in other garments, as Rome hath been: and in new realms, new possessions, new joys — strange, but still the same.

"What change comes? Say, is your Britain of today the Britain of olden time — of one short hundred years ago?

"When the West shall fall, Britain shall endure. The East comes into its heritage in the days to come; and as well try to stop the sun, as the march of progress. But when that Day comes, Britain shall remain the Friend and Comrade of the Eastern nations, as she has ever been.

"Once the Friend — changed not — just and faithful to her trust: then the Friend and Ally of the nations of the East.

"Forget not: so have comfort. She shall endure, but Perfection comes through suffering and catastrophe. Through a sea of blood and

suffering shall she attain to her perfection: the elder sister and the model of their constitution. But fear not! A higher Knighthood than her own shall spare her in the day of the humiliation of nations, and with a new growth shall she flourish in her gates.

"But then cometh change, and the soul's death. The Old Gods shall be for a time eclipsed, and strange creeds and no creeds shall echo in the sacred places for a time; but thereafter a time, and then the leaven of the Faithful shall work, and because it shall endure it shall transform the world. The great Truth shall manifest itself — the Word as it was spoken. For men shall strive each for his own truth, and shall strip the garments off the gods, and behold! their nakedness shall show the face of the One Eternal Truth whose shadow all religions be; and men shall say, 'Quarrel not! Behold! Your Gods are mine, only we did not understand!'

"But the truth of the East and of the West is the same and thereby shall all men marvel.

"I have spoken.

"IMPERATOR. *Vale.*"

"DEMOS" SCRIPT

27th January, 1912.

NOTE. The first part of this script refers entirely to technical details of Glastonbury Abbey, and is therefore not printed here. The question was then asked "What lies in store for Glastonbury?"

A. Trans oceana spes est. (*Across the ocean is hope.*)

Immediately afterwards the following was written:

"Ruat cœlum! Self and Luxury. Demos rises and would sweep away all there is of good and charity. Fear not his swelling gorge. He blindly snatches at the fruit and will clutch the empty air.

"Those in high places will turn in just wrath and rend him. He aimeth too high and will fall swollen with pride and with the success begotten of the apathy and kindness of those who should rule with firmness. He thinketh he hath but to stretch forth his hand and the fruit will fall. Not so is the Law of God and Man subverted: and even as the great ones of the earth have found their mistake, so will this god of clay fall to pieces in his effort for the god of Self. So we have said.

"The elements of his ruin are in himself; and after a time and times, he will turn and rend himself, and the earth shall be as it was before he rose to sprinkle the blood of the just and innocent upon her breast.

"IMPER:"

October 26, 1912.

"That which we spoke of, know we. The 'Poppies' cometh to pass before the Day of Christ. Note what we have said. Poverty and Hunger and the War-lust in every land on which lieth the shadow of the Cross. They who would be at peace with their neighbours shall not be able, for Peace reigns no more. War with their neighbours is better than war at home, and so the cause must be made for quarrels. So, when Europe is exhausted, the reign of Asia will begin, for there the Sun is rising. So say we."

The Later Script

THE close of the year 1916, found the writer domiciled in Bristol, with his friend, J. A. a near neighbour, and by December it had been mutually agreed that, in view of the greatly revived interest in the subject of spiritual phenomena, the experiments in writing should be resumed. Meanwhile F.B.B. had formed the intention of publishing, as soon as might be possible, the story of the finding of the Edgar Chapel. A sitting on December 4th, 1916, led, unexpectedly, to the production of additional matter concerning the as yet undiscovered "Loretto" Chapel, and the upshot was that he decided to incorporate in his book "The Gate of Remembrance," all the matter dealing with this, since the story was now complete, and only needed the spade for verification. This was done, and the volume appeared early in the year 1918, which brings us to a new chapter of events.

The War Script of 1918

IT was not long after the publication of "The Gate of Remembrance," that Sir William Barrett, F. R. S., who is so well

known in connection with the work of the Society for Psychical Research, approached the writer with a suggestion that he should continue his experiments in automatic writing—to which he readily agreed, and as J. A. also concurred, the sittings were resumed early in March. The subject was left open, and the matter was approached with a mind quite impartial as to what might be the result. The first three or four attempts were entire failures. All that was obtained was a few lines of minute writing, very irregular, cramped, and almost entirely illegible. At last perseverance was rewarded in a small measure, and a script was obtained on the 10th of March, and a second on the 11th, which proved to be of a philosophic nature. Again on the 13th, writing was produced in which it was possible to make out the sense in parts. It turned out to be a prediction of the future course of the war (see p. 49). The gist of it was—if we correctly interpret the very difficult writing—that the end of the eighth month of 1918 would find the enemy weakened by lack of resources, and that his resistance would collapse on the twenty-fourth day of August. The expression used is

"surcease of battles"—a term very incorrect as the event proved, though it was at this date that the English forces operating in the neighbourhood of Bapaume, made their first unmistakable sweep forward, overriding the enemy's resistance and to a great extent confirming the feeling of ascendancy which Foch's earlier achievement had inspired.

The remainder of the script seemed to have reference to a pestilence of sorts that was to follow the harvest, and it would seem that this prediction has been in a measure justified. It also referred to a segregation of the new race, or chosen peoples, but this part has not yet been satisfactorily made out, and the script seems hopelessly bad to decipher.[1]

Further trials were made, still with little success, and feeling that something was inhibiting the free action of the subconscious faculty in the automatist, the writer was led to try the experiment of detaching the working of the conscious from the subconscious by a new method. This was as follows.

The next sitting which took place on the

[1] Further study has cleared up many obscure points and the sense is now clear. See transcript, pp. 50, 51. R. A. C.

21st of March may be regarded as the first of the new series. Instead of mere conversation, to distract the mind from the mechanical action of the hand, F.B.B. took a book and read continuously from it during the whole course of the sitting. The book chosen on this occasion was Dr. S. Honaga's "National Spirit of Japan."

The result was immediately successful. There was at once a marked improvement in the continuity and freedom of the writing, which flowed evenly and extended to four pages of neatly written matter, the lines being well maintained. The subject of this communication is the reproduction of hereditary memories in human symbolism as expressed in language and in architecture. There was a pause at the end of the second page, and before anything material had been deciphered, F.B.B. asked the question, "Can you give us anything on the subject of 'The Gate of Remembrance'?" The writing was immediately resumed, but on examination afterwards it was found that the subject of the question had been dismissed in a single curt sentence and that of the former subject of the script had been continued.

The success of the new method, and its

clear advantage in dissociating J. A.'s normal consciousness from what his hand was engaged upon, was so unmistakable, that the same plan was followed out systematically all through the course of the sittings in this series. F.B.B. was careful to see that his friend's attention was fully given to the reading, and he would frequently punctuate it by comments and questions, necessitating a reasoned rejoinder on the part of J. A. It was also his practice at the conclusion of a sitting to discuss with his friend the subject-matter of the reading, so that he might feel sure that his attention had been continuously fixed upon it. The result was sufficient to confirm the conviction that it had been genuinely given.

Now there are many cases known in which persons of intellectual ability have been able to give simultaneous attention to three or four distinct subjects, and the faculty is most commonly seen in the case of men of business who are able to dictate to their shorthand clerks, sentence by sentence, in rotation, perhaps as many as four letters on different subjects, and yet retain the several threads of thought clear and distinct. But the parallel, though seemingly

a close one, is not so in reality, and this for two reasons. In the first place, your business man is in reality performing a feat of agility which is a purely intellectual one. His attention is given, however, not simultaneously, but consecutively, to his three or four subjects, and all that he is really doing is to jump with a wonderful degree of quickness and precision, from one to the other. And these subjects are more or less of kindred nature, which makes the transition easier. The same may be said of the chess expert, who will play as many as twenty-four games of chess blindfold, and simultaneously in the sense that the moves alternate in rapid rotation.

But here we are face to face with a different problem. The reading is continuous. The writing is also continuous. There is no pause, not for a moment, which can allow mental breathing space for the alternation of the current of thought. And the script, when it comes to be read, is on a subject so widely removed in quality, in nature, in its psychological atmosphere, from that of the reading, that it may be said to have nothing whatever in common with the latter. And more than this. Under such circumstances,

the mechanical action of the brain would, one would think, result almost inevitably in the occasional picking-up of a word or phrase here and there from the reading by the common phenomenon of "metaphasia," and the reappearance of such isolated words or phrases in the script. But such a thing has never yet been observed. Neither is there any similarity visible at any time between the literary style of what is read to the medium, and the style of the script. The script indeed has its own style, and it is a peculiar one, very different from that which is habitual to the medium. But the unique interest of the script is this: that it shews all throughout a consistent purpose, a sustained argument, a memory of what has been already given, and an avoidance of repetitions. It shews independence of view, common sense, and critical judgment.

Therefore in assessing the value of these writings under the conditions stated, full weight must be given to the features above noted, and the possible presence of an intelligence other than that of the medium or of the writer must be considered.

Script of March 27

On the 27th of March, in the presence of a witness, M. W., a script was obtained of which the following is a résumé. F.B.B. read continuously from Duhamel's "New Book of Martyrs." The difficulties in communication were described, and the wretched quality of the writing accounted for by the psychic disturbances consequent on the turmoil of war on the physical plane. In this turmoil of emotion the passional nature of the newly slain is described as an active element, and the Earth-spirit is involved. In this script the ultimate triumph of the cause of intrinsic right is asserted, also the waning of the enemy's last great effort as seen in the slackening of his advance, this being the prelude to complete disaster. And the mutterings of coming trouble on the Eastern front of Germany's empire are foreshadowed. Reference to a chronicle of the campaign in the spring will shew the reader that at this time (Wednesday before Easter) the situation was one which all the Allied nations were viewing with the utmost apprehension, and it is now no longer a secret that the British Prime Min-

ister had prepared against the formidable eventuality of a break-through to the coast by the enemy, which would separate the Allied forces, and necessitate the withdrawal of the British from the fields of northern France.

Script of March 29

On Good Friday, March 29th, things were at their worst, and the public mind was full of anxiety, but the script received this day was full of sustained hopefulness, and contained again the assurance of victory.

The dissolution of the central combination was predicted in the near future. "Watch!" it reads, "on Easter Day the tide will turn and ebb swiftly and consistently." Late on Saturday came to hand Sir Douglas Haig's cheering report that the enemy's attacks had been repulsed at all points, the full news of his enormous losses being published on Easter Monday, April 1st. And on this day the London evening papers came out with the headlines "THE TIDE HAS TURNED."

The script of March 29 also said that "the very elements would fight on the side

of right." Now the weather up to this point had been distinctly and consistently unfavourable. But in a correspondent's letter to the *Daily Chronicle,* dated April 2, we find the following:

"Our soldiers are saying, what probably a good many Germans are thinking, that ever since the bombastic Kaiser declared that this was his battle, things have ceased to go well with the enemy. The progress of the opening days of the offensive, which drew forth this bragging claim, has been arrested, and on balance the fighting since then has gone distinctly in our favour. The luck of the weather has turned for about the first time that I can call to mind, and gone completely against the enemy."

Script of March 30

On the Saturday before Easter, and before the better news had been received, a script was obtained which again referred to the war. F.B.B. read from Crake's "Last Abbot of Glastonbury." It was pointed out that although all material signs were so far unfavourable to the Allies, yet this was only a superficial aspect of a different, and much more hopeful, state of things, but the forces making for a bold effect would not be apparent till the morrow. The enemy was in reality shattering his forces against a

barrier produced by the indomitable energy of the Allies, their unbroken communications, and above all, by the moral strength of an honest cause.

This script passes to the gradual awakening of Germany to the truth so long hidden from her people under a screen of falsehood and intriguing diplomacy, now wearing thin. The following remarkable words are used:

"The awakening of the soul of this great misguided nation will be the termination of its warlike force, and a fresh force presents itself which will destroy war utterly and overthrow it."

And it adds: "Tomorrow the first great sign of failure will be manifest and what follows we have told you already." The League of Nations is foreshadowed in this script, and the imminence of Germany's débâcle is predicted thus:

"The swing of the pendulum will shew Germany ere long not only on the side of the Allies but in the forefront of a new menace which will ere long arise. She who has so sinned will thus work out her own salvation."

And now we have Germany appealing to the Allies to support her against the threatening spectre of Bolshevism! It is

strange to look back at this Easter script and see these words. The script ends with a passage on the dangers of ignorance and the forces of Ignorance in a world ruled by intellect. The exclusiveness of intellect and its failure in sympathy towards the masses are given as the cause of the downfall of past civilizations. But in the script following this (March 31), we are promised that this will not be so again, as knowledge is now sufficiently diffused to offer a foundation broad enough and firm enough for a permanent social fabric, established by the union of all classes in the bond of brotherly love which is the basis of Christianity, which is after all (to quote the script) but the inspired philosophy of earlier ages interpenetrated by humanity made manifest. (*The Word made Flesh.*—F.B.B.)

Script of March 31
(*Easter Day*)

In this communication more is said on the nature of intellect and the need for enlightened reason to control the forces of the emotional and intuitive nature of Man. A warning is uttered against that abuse of in-

tellectual control which has involved the soul of the German nation in schemes of material ambition using the weapons of force and violence to attain its ends. This influence must pass, and yield to a readjustment in which the moral and spiritual factors will reassert their dominance over the material side of man's thought and will. It ends with these words:

"Today the balance changes, and soon it will be manifest to all the world. Let Humanity hold hands and never break the chain. So shall the influence of the greatest pervade the whole in the time appointed."

Script of April 1

THE script obtained on this day (Easter Monday) is purely on philosophic lines, and is therefore not included in this series. It has to do with the genesis and the evolution of the twin powers of the human soul—Intuition and Intellect, shewing their reactions and the manner in which they will ultimately achieve a perfect union, bringing the golden age of our race. The meeting of the two powers is compared to the building of the two arcs of a bridge, whose Keystone is the Divine Logos, Reason.

SCRIPT OF APRIL 17[1]

WE are told again not to be misled by appearances, the storm and stress of the material happenings being only as it were the dark background of a picture illuminated by a manifestation of spiritual influences making for the victory of Right and Truth. The new offensive, we are told, was a desperate necessity for Germany, in order to avoid a state of paralysis; and with ourselves, the further sacrifice is not in vain. It is like the pruning of a young tree, and the grafting in of new branches—representing a new spirit—at the very root. The issue will be a great regeneration, and no sudden change of spirit is predicted. Yet in Austria first, and afterwards in Germany, a change of mind is growing more manifest.

SCRIPT OF APRIL 18

THE significance of the most terrible and cataclysmic of human happenings is but

[1] This script was obtained after an intermission of sixteen days, at 12 noon, at 25 Sydenham Hill, Bristol. [F.B.B.'s address.] Conversation had been entirely on the subject of the book, "The Gate of Remembrance," with one brief reference to the war news which was serious. During the writing F.B.B. read aloud continuously from Edgar Wallace's novel, "The Council of Justice."

small as compared with the birth of spiritual principles. Even the submergence of a civilization is a thing that, in the ultimate reckoning, weighs but little in view of the fact that the Eternal Purpose, though thwarted and set back by Man's unreadiness to exercise his Freewill in a spiritual direction, will finally vindicate itself and establish the destined Kingdom. On the first reading of this script, the views expressed seemed to exhibit a ruthlessness for which the sitters were unprepared, and F.B.B. voiced this feeling in a question, or rather, a request for further explanation. The answer was given in these words:

"May will prove the statement that we have made and repeated to you. The advance of the material force outlines the adopted plan, and carries the foe down the fair lands that lie to the west of him. The breaking wave of realization and truth sweeps eastward. Therefore have we told you the heart of the foe grows faint with fear and the consciousness of evil done. All the glory and all that he fights for sinks to dross in view of the discovery that he is deceived and betrayed. The bitterness against his rulers rises while yet his forces sweep desperately against all opposition in growing ferocity; and the very blows that he deals against the opposition of the Allies are but levelled against the heart and life of his betrayers. Such conditions cannot persist, but must break and end in quick decline and

reaction, even as a dying brute has greater fury with his last flicker of strength, although he knows his end has come.

"These things we say. This we know, and (*the truths*) are apparent to us in our places. Those, therefore, who prune the tree weep not for the dropping leaves and withering branches. Only ye are the tree, healthy and regenerate. So rejoice, and do not sorrow ever."

Script of April 19

We are told in this script that our human judgments of right and wrong are very faulty. For example, there is much to be said for the older ideals of conquest, and there is a spiritual purpose underlying war which has hitherto made that terrible instrument necessary to the Divine scheme of evolution in Man. And though we have been promised the success of the Allied cause, yet this coming success will be "rather in the necessities of development in the scheme of Creation, than in any intrinsic superiority of one ideal over the other." This we found very difficult to understand. One might almost say that it was repugnant. But what is spoken of is "Ideals" and not "Methods" and there lies our human difficulty, for it is not easy for us to dissociate these things, and to maintain a clear view of

principles apart from the admixture of material motives with which all human activities are of necessity amalgamated. It is conceivable that we should not have been disposed to think evil of the German ideal of World-Order, and a perfectly organized body-politic under one paternal government, had she always employed humane methods and disdained all material and personal gain and caste aggrandisement in her pursuit of this ideal.

We on our side, we are told, have had the moral support of the conviction that we have battled for Right, for Liberty, and for the support of the weaker nations. But these, and a hundred other intense convictions do but screen a great underlying need for commercial freedom, and in accepting the gage of battle, our personal and national activities have been a powerful stimulus. Yet the really decisive factor has been the superiority of spiritual over brutal methods, and this is made plain in the later part of this script. The argument is elucidated in the following words:

"Ye chose the spiritual — they the brutal. In this way do ye differ. Thus there is a reason in the universal scheme for the victory over Matter and the

principles of Matter. The survival of the fittest; the best basis of government: these engage on the side of the foe, and under ordinary conditions and in the development of Man's best benefit, they should have won. But as ye know, and we have told you, the Era of Spirit comes quickly, and the old conditions are ending. Therefore ye will win, and thus the old era ends. The intention of War, the interpenetration of the material force of the victors by the spirit and soul of the vanquished, is no longer necessary nor desirable.

"For the first time in the history of Mankind the rules have been removed and reversed, because now for the first time in the evolution of the Earth, Spirit is not only triumphantly dominant over Matter, but this domination has at last been necessary for the betterment of Mankind."

Discursus on Prophecy

In the course of this script occurs a remarkable passage dealing with the date already given for the Ending of the War. It occurs in response to a remark interjected by F.B.B. to the following effect:

"What we feel we want at present (believing that it may be helpful to many) is something tangible connected with human affairs that will shew unmistakably the presence of a Guiding Power." The answer is as follows:

"We have given you the spiritual ending of the war as on August the twenty-sixth (*sic*), and

the material manifestation may, and should, coincide. We have this difficulty, that though we control spiritual forces which manifest themselves in Matter, yet we are often unconscious of the spiritless movements of Matter after the withdrawal of the spiritual work in Time. As the oceans may continue to heave and swell long after the tempest which moved them has passed away; and even as conflicts between individuals may persist long after anger and opposition have passed from their souls, so an outward semblance of war may continue sporadically and intermittently long after the opposing nations have ceased to desire it."

Assuming a spiritual force as the stimulating cause of all human motions one is bound, we think, to admit the reasonableness of this parallel: and hence the uncertainty of any predictions of date. Even among the exponents of Biblical prophecy, the fulfillment of events has even been subject to this same uncertainty, and where students of prophecy have attempted to fix definite dates they have in all cases, so far as we are aware, found themselves constantly at fault, for they have too often proceeded upon an assumption, which we see nothing to warrant, that the precise dates are preordained and predetermined. It is by this means they would seek to vindicate

the exact foreknowledge of the Creator. But, on the other hand, would they not one and all demand scope for the active principle of Human Freewill? And if Freewill or Self-determination be really a dominant factor in the making of Man's history, it is difficult to see why the course of the greatest of human events should not be subject to the same limitation in regard to the exact period of their accomplishment, as the innumerable minor ones. To assert the fixity of these greater ones in point of date would seem to involve the denial of Freewill in Man, a proposition no thinking man can tolerate.

So in lesser affairs. Impulse, Intuition, Will, guide and control, but human intellect is the executive agent, and human intellect is involved in human circumstances and conditions which make for conflict of decision. The captain lays down a course and a timetable for his ship; but although the destination of the vessel is preordained, the moment of his arrival in port will depend upon the intelligent will of his officers and crew.

Again, as regards the overruling power of God, Providence, the Almighty Will that presides over human destinies, shall we be

content with the older conception of a purely Transcendent Power, moving us like pawns on a chessboard, or shall we not rather think of the Word, the Logos, incarnate in Man, untiringly wooing and winning his heart and mind ever in harmony with the transcendent Will and Purpose, but never at the expense of his freedom of choice?

Script of May

During the month of May, a number of writings were received, but without direct bearing upon the war, except in a philosophic sense. A good deal was said on the subject of what was termed "the martyrdom of Matter" implying that the general break-up of material conditions as well as the sacrifice of life, was in reality liberating powerful spiritual forces hitherto pent in Matter. And the result of this process would be the hastening of the New Era in which spiritual conditions would assert once for all their dominance over Man's development. Another very interesting consideration emerges from the script. This is the westward trend of human life and civilization. The original impulse towards westward migration is deeply hid-

den in the soul of Man, who is generally unaware of its spiritual nature. Thus only the material motives of trade and conquest, or national expansion which is a motive for conquest are obvious to him, but the higher developments follow, as we see in the case of the spread of religions westward, as the script says. On the other hand there is always a reaction of a purely spiritual nature in an eastward direction and we get a very curious application of this law in a later script, received on June 1st.

Script of June 1

THE instrument of the spiritual activities in impelling the movements of the races of Man always westward, is the magnetism of the Sun, which is described as winding, as it were, a coil of invisible wire round and round the globe in this direction, and thus causing a perpetual flow of psychical or, perhaps it would be more correct to say, ætheric, energies towards the west. But however mechanical the process, it has a psychical side and even a spiritual one.

The liberation of spiritual forces through the break-up of material conditions in the Near East has been so overwhelming that

the races of the East of Europe are now in a state of unparalleled complexity. Each race is controlled in its individual and collective aspect by the Soul of that race. This is in each case a really subsisting Entity, but an Entity in an intermediate stage of development just like the several individuals of the race. Now in Germany we have an instance of a vast and tremendously powerful race-group, with a highly organized race-consciousness; one might almost say, an intellectualized race-consciousness, but this controlling soul of the race has, in the case of Germany, been debauched by an apostate use of Intellect, and thus exists today as a race-spirit drugged into spiritual coma, and yet growing potent in the material sphere by reason of its great cohesion of parts. All its members are so much a part of the greater unmanifest Entity that they are all impregnated with a spirit of blind obedience to the state, and with a swelling consciousness of their Imperial destiny; therefore the westward trend in the material sense has manifested itself with immense strength. They beat at their western frontiers and would batter down all opposition and overrun the west if they

could, but all the while a strange thing is happening on their eastern bounds. Their spiritual yearnings and ideals, however degraded, however apostate, are finding expression in an eastward direction and in this respect Germany is a house divided against itself.

In time the material defeat in the west will weaken the material or brute force of the national will to such an extent that the striving of the spirit in the eastward direction will purify it as in a furnace, amalgamating with, and counterbalancing with itself, all the fallow and uncontrolled spirituality of the eastern races, the final outcome being a new racial balance and readjustment. "Mittel Europa" is thus a type of what the script in many places describes as "The Middle Kingdom" of Matter and Spirit in perfect union, which is to be the Kingdom of God upon Earth, the "New Heavens and New Earth."

Script of June 3

(F.B.B. reading from Boz's "Memoirs of Grimaldi")

In this communication the state of the various nations of Europe before the war is analysed and their faults described.

Belgium, it is said, had special need of purgation, and there is a hint of very deep-seated spiritual disease in her body-politic.

In France and Italy the religious consciousness had gone astray, the Reality being submerged in the Symbol, so far as the orthodox faith was concerned. They perfected the symbol, whilst forgetting the great cause of the symbol. England is censured for her crass materialism and love of pleasure, but on the spiritual side she is absolved from the apostasy of some other nations. Nevertheless her "sins of the body" must be purged if she is to hold her spiritual freedom and lead others to light and liberty. America, without racial stimulus, is commended in that she has freely, and through a wonderful unanimity of individual conscience, and individual judgment, chosen the better part. Of her it is said that through the strength thus given, she will persevere to the end, and her counsels shall prevail. Russia is a melancholy contrast. Her racial intuitions, so spiritual in their nature, are held in bondage to the rule of perverted Intellect and thus she lies between the upper and the nether millstones.

Script of June 5

This very fine script is chiefly on philosophic lines, and it contains a warning and an appeal to the rulers of the Allied nations today which we give here *in extenso*. The argument is that all spiritual truth comes through Intuition and not through Intellect, though it is only by purified Intellect that spiritual truth can be successfully applied.

"Given a nation of intuitive men we can control it as we can control prophet, poet, dreamer, and him who is using his intellect yet consciously links it to his intuitional soul. Take heed, we say, and in all earnestness must we press the matter upon you. Take heed lest in the thirst for knowledge and for the control of the material ye educate your rising generations in the plane of the material only. Truly a nation thus educated may be as a battering-ram in the world of Matter and ye have ample evidence before you now. But such nations, even as through all the ages — even to that cradle of Humanity which lies beneath the waves of the Atlantic — such a nation, containing within itself the seeds of its own destruction must suffer death of Body and Spirit.

"Educate in the will of Matter starving the intuition and you break the rope which lifts Humanity to higher spheres and connects material Man with Spirit. This danger presses. We have watched the galvanizing of the sleeping Spirit under the influence of crucified nature in the conduct of the war, but this is passing

and temporal and unless those among you who are in authority cultivate equally the Spiritual, both in home and school, and in the university of daily life the fate of Humanity will be again infinitely delayed and cast back into the limbo of barbarism which is Matter deprived of soul.

"Greece developed a soul, a Pagan soul which yet was soul, though only the soul of her race-spirit manifest in beauty. But this was not enough. It was a strand in the divine seven, but only one, though lovely in its earthly manifestation. But the seven strands must be equally developed lest catastrophe attend you.

"Again at this moment we appeal to you as a nation to cultivate the Spiritual lest inevitably ye fall from grace although blazing like a meteor in the world of time and then drawn out like a meteor pass on to the darkness of the limbo of past glories."

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THE SCRIPT

SCRIPT NO. 1, MARCH 13, 1918

This script was produced during the morning of the 13th of March, at 25 Sydenham Hill, Bristol. Mr. Alleyne was the automatist. Nothing had been suggested as a subject for communication, and neither of the sitters had had anything in mind on the subject of the war. F.B.B. had not yet adopted the method of reading aloud to the automatist. During the sitting therefore, there was desultory conversation. The script is difficult, and in many places illegible. In the transcript, doubtful passages are italicized.

"WHEN the eighth month of the year ends, *failure* will be more evident in *those* that ye pursue. The twenty-fourth day will see *surcease* of battle. The clear outline of these verities will shadow forth the reality, and ye shall grasp them. Proof is not needed, but ye shall have your proof for others' sake. . . .

The rest is quite illegible. Writing was resumed in the evening of the same day, with the following result. The first part has reference to the segregation of a chosen people from the ends of the Earth,

but only fragments can be read, and some words are conjectural.

" . . . of the Israelites, one common stock, and others including the yellow races of the *East*. . . .

" . . . The chosen race is not confined to Israel, but must include all branches of the original stock, as yet unregenerate *yet* the Sons of God in mystery, *who* know[are?] not wholly of their stock, and must be purified, but not yet. Nevertheless, a portion will remain . . .

Here only a few words are legible, and seem to imply that Asiatic Christians are referred to. . . .

"The sub-races are involved, east and west. They are of the same stock and are on the side of right. . . .

" . . . When the harvests are ready, the reapers will reap in peace. Then the plague spreads west and south. They shall be few indeed, but they who live beyond the waters will be spared. The people shall be sifted in the winnowing of the pestilence, which shall seize the goats and spare the sheep. We have said it. Watch and pray and fear not: ye are the immune.

Then in a different hand, very large: —

"ONE THOUSAND, NINE HUNDRED AND EIGHTEEN, IN AUTUMN, I HAVE GIVEN YOU THE TIME AND YEAR.

"The race of the appointed ones is secure: not ye only, but all they of the race of . . . count ye members of the race. All are of the same stock, chosen and appointed. From the seas none others save they who are of the Race but stand aloof for fear. Three are marked for the penalty, and one of these must be purified in the fire. Two war with the body, and one with the spirit. This one must be cleansed."[1]

SCRIPT NO. 2, MARCH 27, 1918

Obtained at 22 Cotham Grove, Bristol. No suggestion as to the subject of the proposed communication. F.B.B. read during the sitting from Duhamel's "New Book of Martyrs" (Verdun episode). A few words at the commencement of the script are illegible owing to the condition of the fountain-pen, which blotted.

" . . . THE conditions of external influences are such as make any impression almost impossible. Physical vibrations alone would be sufficient to overpower the delicate vibration on the other plane, and when

[1] See "Notes," p. 128.

in addition the spiritual world is invaded by questions of the most intense and concentrated nature, it becomes a pure impossibility to do anything. The spirits of the slain, earth-bound and still most deeply interested in the conditions of the battlefield, cause a loss of balance in the proportions of the relative influences which interrupt every normal condition for many hundreds of miles beyond the zone of warfare. One influence which has been *observed* amongst others *is* that which was once known as Demeter, but it is past for the time being.

"Conflict is the cause of our failure. The balance rises and will soon shew a full preponderance on the side of intrinsic right. The last great effort passes away. There will be fluctuations, but we see clearly what the seething world sees dimly,—the issue to victory of the Good over Evil. This is inevitable and is a law of nature and of God. Have no fear! It will pass, and quickly. The *climax* that approaches, based on natural laws, will witness the end of the great offensive. Already hope works in the breasts of the leaders, and awaiting Nature hangs breathless at the progress of its *realization*.

"Slower, slower, grows the advance. The hunter is entrapped in his own toils, and after the brief glory comes the tragedy of a disordered retirement. So great will be the disaster that the very defenders will stand arrested by the terror. The danger grows, and in their heart the foe knows that the breaking point is growing very near. They sense the upheaval of an outraged people in the east, and already the first low rumble of the *rising* wrath is distinctly audible.

"Afterwards the barrier that separates us from you grows thin, and somewhere it will break and open a new vision of life. Out of evil comes good, and out of the mire of Matter in which the Earth is now buried will grow the lilies of the Spirit, beautiful and sweet and comforting. We have told you many times, this is the end of old things and the labouring world of War, in a new era and a new dispensation. The Earth-spirit passes under the control of a higher Power, and suddenly, suddenly, in the twinkling of an eye, it will be with you. It is near at hand. In your souls ye can feel it, and they who roll in mire and conflict feel it more even than you."

SCRIPT NO. 3, MARCH 29, 1918
(*Good Friday*)

Obtained at 25 Sydenham Hill, Bristol. No questions asked or suggestions made. F.B.B. reading from Bain's "Digit of the Moon."

"THE material success of the offensive wanes. All will be as I have already told you. Plans of despair lose their intelligence. The hearts of the leaders are already failing them for fear of the consequence of their disaster. The pact is near its end in Europe.

"Complications must arise in the balance of power, which is in itself an ordinance of value incontrovertible.

"The East must of necessity extend the sphere of influence under firm European control because it is ordained in the nature of things.

"Where opportunity fails and evil and decay take place, there will be change of control: but where good predominates, there will the present order not only persist but be strengthened.

"For the Goth is ever turbulent and *his* control is unsuited to the Eastern races. But India needs the control of *her* races and

will not turn from the influence which is beneficial in that it has not betrayed its trust.

"Everywhere, all through the ages, the forces of Good prevail and work out their destiny even though the outer and material economy may appear as failure. Look inwardly and learn from history. Never has ultimate good failed of its purpose, even though destruction of the material manifestation may have been necessary to its consummation. Therefore take heart and fear not. The balance again must be established, well established; the one the reflex of the other.

"It is as it were a Kingdom within a kingdom, and even as the bud must burst for its full development and thrust out fresh *shoots* that its kernel may carry out its destiny, so Matter must be all fractured and destroyed for the progress of the spiritual force contained in it. . . .

"Watch! At Easter Day the tide will turn and ebb swiftly and consistently. The very elements will fight on the side of Right, and be used in the accomplishment of the intended trap into which they have fallen. The soul of the nations to be fully purified

had to suffer to the uttermost, but not to the completion of destruction, to perish. Never so was it ordained in the history of nations. Never yet has this world seen the forces of Good annihilated, for always a choice residuum is left, even though perchance implanted in the material souls of the foes of Good.

"So will it be now, for the nations who have fought on the side of Right have not been found wanting. The pruning has been great and the sickle has reaped, but the garnering is great and good. The spiritual harvest being reaped, enough is left of the good, and for the harvest-fields of the world.

"Think you there is no good in the Teuton? There is much good, and by pruning it will be preserved for future generations. He has his work in spheres prearranged and preconceived, and his impetus to German perfection, if penetrated by the good he has opposed, will make for a great future. He has worshipped strength, and he was wise till he perverted it to lust of power. He has despised the other nations, because he deemed their greater gentleness was weakness. Now, he knows

and appreciates the fact that strength is not brutality, and that the human philosophy of holy men was not weaker or more decadent than *his* own.

"Already they realize and understand it well: and ye will realize that there is somewhat in them that was necessary to the salvation of the world. Spirit and Matter must blend and interpenetrate and balance; whence the necessity for the combination of the Old with the New Testament is thus dimly portrayed. The one without the other is but perfect in its own sphere.

"So all comes under the Law which no mortal can understand: the necessity of Matter for the perfecting of the Spirit. More we could say, but what need of more? All will be well in the general balance of the future."

SCRIPT NO. 4, MARCH 30, 1918
(*Saturday Before Easter*)

Obtained at 25 Sydenham Hill, Bristol. No previous question or suggestion as to subject. Reading was continuous during the sitting, from Crake's "Last Abbot of Glastonbury."

" . . . THE crisis dominating the present situation on the battle-front is one which, to

the material sense, is quite unfavourable. Various forces combine to produce a bold effect which, however, will begin to be more apparent to Europe tomorrow morning.

"The indomitable energy of the Allies, the strong plan on which they fight, the perfection of their manœuvres, and their unbroken communications, all combine to produce a barrier against which the enemy will shatter the forces of his army in vain. Nevertheless the good influences aforesaid are as nothing in the balance *as compared* with the consciousness of integrity and honesty of purpose which supports their souls.

"Day by day the Teuton nation awakes yet more keenly to the truth so long hidden from them, and the great and hitherto impenetrable screen of falsehood and intriguing diplomacy grows correspondingly attenuated and impotent. It is this impartial force which decides the day, and once the enemy realizes that he has lost the offensive, his soul will turn instinctively to that work which his untiring individuality must always procure him. For the past forty years the whole nation has been blind, — cut off from that strict sense of truth which is part

of the soul of Humanity. It is always dangerous to be insular and *even* nations which, by their innate sense of honour and virtue might be deemed immune, have suffered in the past *from this cause*—notably England, which, like all insular nations, has its dangers.

"The awakening of the soul of this great misguided *German* nation will be the termination of its *warlike* force, and a fresh force presents *itself* which will destroy war utterly and overthrow it.

"This rehabilitation and regeneration of the nation itself and the recovery of its place among the nations, will regain for it esteem and mutual trust.

"Tomorrow, as we have said, the first great sign of failure will be manifest, and what follows, we have told you already.

"Nature, and natural forces, drive humanity against the will of its diplomatists into a covenant for mutual preservation and protection whilst the swing of the pendulum will shew Germany ere long not only on the side of *Humanity* but in the *very* forefront of a new menace which will ere long accrue. She who has so sinned will thus work out her own salvation.

"Fear not Democracy, if properly led and instructed. Ignorance is the great danger of a world ruled by Intellect, as the senses are the foe of Intuition. Of old, the war on earth was between these latter forces but now it is lifted to the higher plane, and so the former are the battling forces in the development of the human race.

"It will pass: but, till it passes, the many will demand knowledge of the few. There will be frequent backslidings. The principles, the intuitions, are in another sphere where the influence of Good predominates, but for the time being Intellect has betrayed the Intuitions. . . . The failures of past civilizations lay in the fact that the jealousy of the possession of knowledge drove men to keep it in secret cults and in the bodies of societies, . . . and set apart by their intellectual superiority they forgot the brotherhood of Man. And at length the utter ignorance of the multitude, unchecked by any nobleness of instruction, rose like a flame and swept the brilliant groups away.

"Of what use was the knowledge of these groups to the masses grovelling be-

neath the Temple walls? . . . Pride of possession of jewels of knowledge which the mob never possessed brought its own reward.

"It is not so now. Deception passes away, and all knowledge is open to them that have the power to seek it. And as the soul of Man ever aspires to those priceless gifts of which even the most ignorant are conscious, there is no sense of injustice *now causing* jealousy, and the danger which surrounded the acquisition of knowledge now threatens no longer. Therefore gain Knowledge: turn not from the Light. . . .

"The Light of the Word is the consummation of all things human: the martyrdom of Matter and the corresponding growth of the physical manifestation of the Spirit. We have no more to tell you now, but ponder and be thankful."

SCRIPT NO. 5, MARCH 31, 1918
(*Easter Day*)

Obtained at 25 Sydenham Hill, Bristol. Time: 12 to 1 P. M. No subject suggested, but before sitting down, F.B.B. remarked on the difficulty of reading the script recently given, and expressed a hope that anything not understood might be repeated. The reading

during this sitting was from Crake's "Last Abbot of Glastonbury."

"WE have been anxious to point out to you the danger of supporting an intellectual and sublime philosophy upon a foundation of ignorance and passion, and the necessity for a close coöperation of all strata through the element of brotherly love which is the basis of Christianity, which is after all but the inspired philosophy of earlier ages penetrated by Humanity made manifest.

"The whole system of the past was necessary at the time of its inception; but in the very nature of its constitution doomed to failure on the physical or communal plane. By its very nature the only philosophy and the only creed which can persist is that which is developing to the highest degree on the intellectual side, *and which* yet pervades and guides the weaker members and controls their thoughts and actions through the unconscious acceptance *by* the instinctive mind of the superiority of Intellect over Intuition.

"Intellect is the result of the penetration of Matter by the Spirit, whose only expression lies in Intuition. Intuition made mani-

fest is the Word clothed with the flesh, the Christ regent in Man. Intellect is by its nature lacking in sympathy *with* Humanity, and Humanity revolts. Yet Intellect as a reigning force interpenetrates the whole future of Humanity, being conscious as a vague force through all the body of Humanity, and the spirit strives for it. Ignorance and Intuition need guidance, with constant control, and the controlling force in the past has lacked the physical power to control on the physical plane. The line of demarcation has been so sharply defined *that* the tree has had no root in the soil of Matter. But let the tree be deeply rooted in the soil, and the storms of matter and emotion will beat upon it in vain.

"'Have root lest you wither away.' This would we explain to you. Germany has exhibited a species of deformity: Intellect leading and controlling, but involved indissolubly with a form of Matter, — Force and Violence. And in this deadly union she has dominated the world for evil. But for the future of the world, this influence and association will swiftly pass.

"But some of them remember that the golden age will represent the proportional

blending of Intellect and Matter[1] — conditions whose birth must of necessity be attended by storm and stress in both spheres of influence.

"Mutual yieldings and revolts: the pangs of birth: or rather, the actions and reactions of readjustment. The present war is simply an exhibition of this adjustment,— an evil growth to be pruned and controlled; a sign, but not a necessity, of quickened functions and developments. But the ultimate end is inevitable and certain, and the birth will prevent an abnormal and cancerous growth in the body-politic, Humanity. Each member of this Body will in time perform the functions for which it was ordained. But blind obedience was not so ordained forever. The hands must know the intentions of the head, and be trained to perform their functions before the work can proceed without interruption. But the training period is difficult and fraught with trouble and loss. So would we explain to you.

"Today the balance changes, and soon it will be manifest to all the world. Let Humanity hold hands and never break the

[1] Intuition.

chain. So shall the influence of the greatest pervade the whole in the time appointed.

"So, when the time is ripe, Life will be prolonged indefinitely, and Matter, in complete union with the Spirit, will likewise be eternal: but not now, for Matter is not purified."

(The remarkable fulfillment of the Easter prediction is elsewhere commented upon. The date is attested by Sir William Barrett, F. R. S., and Lady Barrett. — F.B.B.)

SCRIPT NO. 6, APRIL 17, 1918

At Sydenham Hill, 12 noon. Conversation had been on literary subjects, with a brief reference to the morning's war news, which was serious. F.B.B. read during the sitting from Edgar Wallace's novel, "The Council of Justice."

"CONSIDER not the outer semblances, but in the storm and tumult of Matter ye can see instead a consciousness of the true spiritual influences of which these signs are but one manifestation, causing often what we call an antithesis, the blackness upon which spiritual forces are manifested.

"Thus, when we told you the change would take place on the Sunday called Easter, we saw only the fact that then, for the first time, the Spirit of Right and Truth and Justice would become . . . imaged in

the souls of the Central Powers *perceiving* that they had followed blindly and in the dark the commands of their rulers. . . .

"Their souls are awaking to the madness and cost of their crime. Like sheep to the slaughter, they go forward, driven by the whips and scourges of their leaders; bent on the suicide if chance fails them, *for* all is *then* lost, and only death remains. But Spirit will *defeat* Matter and the victory on the one plane grows more complete even as the triumph of physical force becomes more accentuated. Also comes now the *reaction* of the Spirit-power eastward, while the full surge to the west and *with it* the march to defeat *continues.* The end is already discernible, but *though Matter* is striving for conquest over Spirit, at the eleventh hour the effort of Spirit will become manifest. The *contest* becomes even more perilous: and the Watchers wait in the tower. *There will* be much to do ere the Spirit can triumph, and on the side of right and justice there is yet much *clearing* to be performed. Were peace to be compassed, a condition of Peace would transcend the use of war. All is the birth-throes of a Race, and they must not be shirked, nor

hidden by false methods. Had there been no offensive, the war would never end except in stasis and exhaustion. Movement was necessary to *an issue* contrary to the offenders. With you, as the power of Matter fails, so will the Spirit strengthen. It is not the decay of Destiny, but the pruning for better fruition of the young tree. Have no fear of the result. The soil is formed, and enriched by the blood of the slain. The spiritual forces combine in the running sap, which will presently produce the blossoms and the good fruit of the tree, and on the *spathe,* cut down to the very roots in Matter, will a new spirit be grafted in. Therefore, look beyond to the ultimate issues; they are to perfection inevitable. What matter the suffering of the body *personal* or national. *Of the signs of regeneration* one by one has become manifest; and — what you can never realize — the New Spirit formed in the nations that need regeneration. Who can see Conversion, or grasp its *utter* marvel, but by its works? By these a spirit is manifest, and there can be no sudden change. But in Germany, and more prominently in Austria the change of mind *is* growing more manifest."

The final passages of this script cannot be deciphered. The writing is very difficult throughout. E. G. P. witnesses the date of the writing. — F.B.B.

SCRIPT NO. 7, APRIL 18, 1918

There were two sittings at Sydenham Hill, one at 12 noon, and the second an hour after the conclusion of the first. Only the second script is given, as the first had no reference to the war. This one was prefaced by a comment on the part of F.B.B. who said, — "We have missed a good deal of what has been told us concerning the war, and we shall be glad if we can have the same repeated." F.B.B. reading from Dorothy Sayers' "Poems. Op. 1."

"MAY will prove the statement that we have made and often repeated to you. The advance of the material forces outlines the adopted plan, and carries the foe down the fair lands that lie to the west of him. The breaking wave of realization and truth sweeps eastward. Therefore have we told you the heart of the foe grows faint with fear and the consciousness of evil done. All the glory, and all that he fights for sinks to dross in view of the discovery that he is deceived and betrayed. The bitterness against his rulers rises while yet his forces sweep desperately against all opposition in growing ferocity, and the very blows he

deals against the opposition of the Allies are in truth but levelled at the heart and life of his betrayers. Such conditions cannot persist, but must break and end in quick decline and reaction, even as a dying brute has greater fury with his last flicker of strength, although he knows his end has come.

"These things we say. This we know, and the *tendencies* (*intentions?*) that accompany physical actions are apparent to us in our places. Those, therefore, who prune the tree weep not for the dropping leaves and withering branches. Only you are the tree, healthy and regenerate; so rejoice, and do not sorrow ever."

SCRIPT NO. 8, APRIL 19, 1918

At Sydenham Hill (morning), F.B.B. reading aloud throughout the sitting, from Dr. Honaga's "National Spirit of Japan." The first part of this script has to do with abstract principles only, and is not given here.

"WE have given you the spiritual ending of the war as on August the twenty-sixth, and the material manifestation may, and should, coincide. We have this difficulty, that though we control . . . in the purely spiritual forces which manifest themselves

in Matter, yet we are often unconscious of the spiritless movements of Matter after the withdrawal of the spiritual work in Time.

"As the ocean may continue to heave and swell long after the tempest which moved it has passed away; and even as conflicts between individuals may persist long after anger and opposition have passed from their souls: so an outward semblance of war may continue sporadically and intermittently long after the opposing nations have ceased to desire it.

Here follows a short passage which has not been satisfactorily deciphered. . . .

But even now the combatants have yielded to the spirit of peace and benevolence to such an extent that it may be questioned whether any number of the opposing forces — other than their leaders, who have all to win or lose by a decision — are not anxious to the uttermost to cease the warfare; and the nations sincerely regret, and only desire peace, and only they who are responsible still continue in active opposition to save their own skins. Who can search the hearts of the Heads of Nations? — for we tell you but the truth when we say that he whom ye call the

Kaiser is, and has for long been, suffering a martyrdom of soul-agony compared with which death would be relief. So it is with all who have battled on the side of error. On the side of the Allies this is less evident, for as a nation you possessed and are supported by an original consciousness of Right, which still supports you in spite of doubts innumerable.

"You have comforted yourselves with the conviction that you have battled for Right, Liberty, and the weaker nations. A hundred intense and *meritorious* convictions support you and comfort you, and hide the great underlying necessity for commercial and personal and national activities which were equally puissant in the throwing down of the gage of battle. The preponderance of conscious right is on your side, and added to this, you have waged a war in accordance with principles in themselves spiritual rather than material and brutal, and thus your spirits are exalted above those of your foe.

"Yet in both nations, the elements or principles which move to war were often identical, and mostly *incompatible*, that is, from the relative standpoints of the two

nations. The *real reason why* the scales have fallen in your favour is intrinsically this one thing: the basing of your methods on the material and brutal or on the spiritual.

"Ye chose the spiritual: they the brutal. In this way do ye differ. Thus there is a reason in the universal scheme, for the victory over Matter and the principles of Matter.

"The survival of the fittest—the best basis of government—these engage on the side of the foe; and under ordinary conditions and in the development of Man's best benefit, they should have won. But as ye know, and as we have told ye, the Era of Spirit comes quickly, and the old conditions are ending. Therefore ye will win, and thus the old era ends. The intention of war, the interpenetration of the material force of the victors by the spirit and soul of the vanquished, is no longer necessary nor desirable. For the first time in the history of mankind, the rules have been removed and reversed, because now for the first time in the evolution of the Earth, Spirit is not only triumphantly dominant over Matter, but this domination has at last been necessary

for the betterment of Mankind. This do we think we have now made clear to you, and you will understand in view of what we have formerly explained to you. To sum up, we will explain once more. The enemy *fought upon* principles which, in former times, would have inevitably brought him victory in that his principles were for the betterment physically and materially of the Race. And so it has ever been until today. And ever, when the world has sunk from a false civilization into the darkness of barbarism and ruin, then from this condition, the blossoms of the garden are scattered and diffuse their scent through all.

"Thus, for the first time, these no longer must fall and though after the war there will be much pain and suffering, and much pruning and grafting needed, instead of the destruction of Civilization for the betterment ultimately of the race, Civilization is adjudged unworthy of this penalty and is allowed *still* to exist, faulty, defective, but capable of being pruned and converted to higher perfections.

"*Thus* in place of the horrors of conquest will ensue the pains of reconstruction. This have we tried to explain to you."

SCRIPT NO. 9, JUNE 1, 1918[1]

Obtained at Sydenham Hill, Bristol, 12:25 P. M. F.B.B. asked for further information as to other forms of life in the Universe, to supplement a brief remark appearing in a recent script. The present communication however does not refer to this, and is largely devoted to a philosophic study of the soul of Germany. This portion is given below. During the sitting F.B.B. read aloud continuously from Boz's "Life of Joseph Grimaldi."

The script commences with a description of certain mobile and vital forces affecting Matter, one of which is the effect of the solar magnetism in inducing a westward trend, in animate Nature, impelling tribes and nations westwards in conquest, adventure, and migration. This is a physical effect, but there is a corresponding spiritual reaction in an eastward direction, in opposition to the trend of Matter. Here the argument is applied as follows: —

"WHILE Matter in its pilgrimage is impelled westward, Spirit, Intuition look eastward for the source of their redemption in as far as Spirit is clothed in, and influenced by, Matter in which it is involved. At the present juncture, at the present crisis in the world's history, the races of the earth are in a condition of unparalleled complexity in that the liberation of new forces is world-wide and not local, both physically,

[1] See "Notes" at end of volume, p. 125.

and still more, spiritually. And it is necessary to be without the body and influenced only by the spiritual conditions in which we are meshed, to give anything like a true impression, or *to master* the conditions of their internal revolutions.

"In the first place, you have a vast Race-Group or Race-Spirit, *drugged with deceptions* into spiritual coma, and existing only as a vast physical manifestation: a nation existing simply as a vast, *divided*, and materialized race spirit-group, tremendously potent in the material plane by reason of the cohesion of *its* parts: a nation plunged in one direction under the influence of a swelling manifestation of what you may call 'Destiny' as apart from solar control, although nevertheless acting in conjunction with, and *in* complete harmony with, the Solar Magnetism. To this is superadded a control of great intellectual forces which have drawn down both spiritual and intuitional influences to their own material level, and harnessed them to its apostate intention to control a world not only of Matter but also of Spirit. Here is a complete and perfectly equipped Macrocosm—a Power of God on earth, seduced

and aspostate and a blemish on the growing glory of the manifestation of God: a body perfect and energetic in health as regards the work it undertakes, which constitutes PERFECT MATTER, but imperfect in that it has cut itself off with the sword of Intellect from the Spirit of God which should be all-controlling.

"There you have the greatest influence of the grossly material as liberated against the whole spiritual Body of God in His Manifested Self upon the earth. Follow the law of solar influence. It tends bodily westward. The material force, the purely animal, tends to batter with irresistible force against its western *boundaries*. But the spirit chained, involved in that westward flow of Matter, and yielding partly to its influence, yet even in its apostate situation turns towards the East, and as a reaction, beats with invisible wings *longing* to spread towards Asia and the East.

"In this one detail, (*Germany*) is a house divided against itself: and only in this one detail. Were it to combine absolutely, no western balance could control it. But it is (*divided in aim*[1]).

[1] Conjectural.—F.B.B.

"And as in the body of Man, the local failure of Matter can be controlled, and eventually removed by the influence of the spirit, the will producing ultimate recovery: so, in course of time, the split between spirit and body in the constitution of these nations will at the same time defeat its material end and right itself.

"But as the defeat of Matter in the West will ultimately weaken the material or brute force of these nations, so the strivings of Spirit in the Eastward trend will purify as through a furnace, amalgamating with, and counterbalancing with, itself all the fallow and uncontrolled spirituality of the Eastern races; whence returning victor over the westward materialism of their body, to an ultimate combination or recombination from within, their weakened will chastened. Thus several of the nations will balance and readjust into a grouping favourable to the ultimate perfecting of the whole race of Man throughout the world.

"So far we have indicated the trend of events in the Middle Kingdom of the world of gross Matter; the escape of the apostate spirit; the regeneration of that spirit; the return, and the ultimate perfecting of the

Middle Kingdom, not for the expression of Matter *only*, but for the elevation of that forceful combination,[1] through the crucifixion of adversity, to the higher state of the Middle Kingdom of the Spirit.

"Thus let us, looking from afar, turn our attention to the position of the other nations of the world. Remember that the ultimate End to be arrived at through the wondrous influence of Spirit is the perfection of Man, first to a perfected Kingdom in Matter, and after that *to* a perfected Kingdom in that intermediate sphere which is Heaven upon Earth, *for which end* He who tends and watches guards you from stagnation, from Spirit confused and enmeshed in influences of Intellect—plus—Matter, *influences* that though not expressing themselves in the plane of *Nature,* and sometimes temporal in that they were contributing (though usually in a covert and harmful degree) to the solution of the Conquest of Matter by Spirit, nevertheless *produced* a condition of stagnation and balance which refused to modify the balance of the scales to any appreciable extent: a condition which called for similar treatment to that accorded to the

[1] I.e., Germany.

human body in a similar condition. That which ye call a caustic irritant was applied. Now, when the inflammation is departed, the progress may be recommenced, and even as the pain of the knife or the blister arouses the Spiritual through the medium of pain in Man, so the anguish of a suffering world is reawakening the dormant spirit to greater upward effort to resume control of Matter, and to a progress rapid in the ratio of its material suffering—which is as naught in the scale of the ultimate intention.

"We have more to say, and will continue *in spite of the tumult of the* confused issues of the material plane, seeking to give you some idea of the balance of spiritual and material *elements* for which the warring nations are responsible.

"Sufficient that the growth of the Spiritual is infinitely in excess of the suffering of the Material which is now so evident to you."

SCRIPT NO. 10, JUNE 3, 1918

Obtained at Sydenham Hill, Bristol, 12:20 P.M. F.B.B. reading aloud from Boz's "Memoirs of Grimaldi."

This script picks up the thread of the argument elaborated in the last, and proceeds to describe the

spiritual condition of the nations opposed to Germany in the war.

"FOLLOWING on our late discourse, we would turn to the other side of the picture. Here we are involved in a far more complex condition of affairs. . . .

" . . . Thus in the first place, though to outward appearance the whole subject seems to differentiate itself into two issues,— Right and Wrong, Liberty and Slavery, Divine and Diabolical,—this difference is more apparent on the surface than in its true inwardness.

"To commence with: by taking the psychical conditions of the various oldest nations individually instead of in their complexity of combination, it is obvious to you and ourselves that the soul of Belgium was degraded by her vanity, her moral depravity, her love of money, her treatment of those lower orders of humanity entrusted to her care.

"But also the collective and individual life of her inhabitants left much to be desired in matters of propriety and rectitude. There was disease in the body-politic which called for treatment. And though the interference was drastic, overwhelming, and ap-

parently out of proportion to the disease it was called in to combat, yet the apparent discrepancy is partly due to circumstances other than the present intention of spiritual control. For geographical reasons and other physical causes combine to explain the results.

"Yet great as the purging, great will be the reward, and the cleansing of the soul of this nation will initiate the revival and development of a spirit whose glory has never yet been equalled in the history of Fleming or Walloon.

"But, as we have indicated, there was a totally unappreciated contamination in the kingdom, which had to be eradicated ere the spiritual, the artistic, the really great genius of the nation finds unrestricted play.

"Then, following in a sequence geographically, it is reasonable to couple both France and Italy in one common nationality. Each the product of a greatly gifted race, the Latin; each especially provided by the spirit of Nature, — the collective Race-spirit, — with extreme talents, and a corresponding race-mentality, each has failed, that the spirit of each, whilst developing along lines of Art which, in the

welding of the material with the expression of the spiritual, were yet unconscious of the inner meaning of the symbolism which they portrayed. They perfected the Symbol whilst forgetting the great Cause of the Symbol. And for this they were not altogether responsible, in that each nation has been suffering so long from the influence (and the reaction from the influence) of a type of Catholicity which has concentrated for so long its spiritual motive on the perfection and glory of its symbolism. The spirit was there, but occluded by the magnificence and spectacular materialism of its *forms* and symbols.

"Here we digress, to draw your attention to the corruption of reason, judgment, and intuition to gain temporal power, and the darker ends which conduce to the temporal power.

"In England, on the other hand the spiritual was *openly* expressed in the symbol, and with a true appreciation of the Original. The heart was sound, the brain was sound, but the body given over to its own desires and *to* the acquisition of that profit which should minister to its desires,—thus knowingly and consciously surrender-

ing and prostituting its conscious rectitude to the claims of Matter, and this through a most practical and natural expression of national genius.[1]

"The apostasy was not in spirit, although the results in the material plane were equally potent for evil, by reason of the great authority of that nation in the material plane. From those is much expected if they be greatly gifted in the spiritual, the intuitional; but from those who are more especially material in the balance of Nature, less is demanded in the spiritual, although more is expected in the material plane.

"And the next: that complex group across the Atlantic. There is, in the nation, the Group-spirit, only a complex combination of many orders of Spirit and Matter from the spirit-groups of the whole world. Even so; and it is to the credit of this Continent of Humanity that failing to be led by one consent through the medium of its Race-spirit, — that medium which is so potent in the nation to which it is now opposed, it nevertheless, in its separate units, did at length after long delay and contra-

[1] Does this refer to England's talent for commercial adventure? — F.B.B.

diction and cross-purpose, respond with one heart to the call of that Law of Nature which is above all tribal groupings; and like one individual intelligent corporation came forward, as one great country putting itself on the side of intrinsic Right. This being so, there is no going back; but committed with the force of their own individual intuition to the support of this Great Law, which is God, in that it is the direct reproduction of God in His body of matter, *they* will never fail nor change until the canker be removed.

"Young, inchoate, incapable of expressing the Spirit on this plane of Matter by reason of the lack of experience of their body-politic so to express itself, it yet speaks with no uncertain voice, and shall prevail.

"The other, the solitary land which should guard the East, has fallen, in that its undeveloped intuitions have fallen an easy prey to the intellectual control of the developed force within and without.

"In spirit, she has also forgotten the Great Original in the glory and complexity of her symbolism. And *her* intuition, deprived of the ballast of experience and material judgment, has, like all power uncon-

trolled, broken out in the direction of least resistance, following dimly in its undeveloped sense of goodness the instincts of the Law of Nature, otherwise Love and Humanity: but like a crowd, unable to express itself, it has perverted a right intention to the selfishness of libertinism, mistaking license for freedom, and the tawdry glitter of the grossly material manifestation for the high ideal.[1] Here, as you will observe, the humanity of the whole world lies between the upper and the nether millstone. Intent on destroying tyranny, it stands in danger of being ground to atoms by the lower. For Humanity senses its spiritual ideal in a true brotherhood of Man, bound from head to foot in a manifold and many-coloured mesh of love, human and divine. This is the true Democracy, grounded and founded on brotherhood and love of God and Man; Love which penetrates through every pore not only of Humanity but of the whole of Creation, — God's Body manifest: not with equality of the individual components, but in the equality of Sons of God, — cells in His Divine Body, but un-

[1] The actual script reads *high ideal for the tawdry glitter, &c.* which is obviously a metathesis. — F.B.B.

equal, if so ye deem inequality, in the way of purpose. This *is* the true government, and it is inevitably approaching with accelerated motion, — not the so-called Democracy, which is sovereignty reversed, the Feet of Clay in power and controlling that which is over highly specialized, but that Humanity which is the original intent of Christianity bound in undying love and sympathy but still a Government of all in Love, by the higher and specialized elements and intellects of the least material *among the* masses: equal in intuition as Sons of God, but unequal, in that material mastery and in that intellectual comprehension and expression which make for the true and steady differentiation into the aristocracies and the intellectuals. These shew a difference. . . . Great the power of pure intellect with the power of perfect sympathy. The true aristocrat, the intuitive leader, the great soul or passion, needs Intellect, needs Mind, but rules by virtue of that Sympathy intuitive and divine. Thus each specialised cell in the Divine Body of Humanity should contribute to the perfect whole; not following that common law of the lowest instincts of jealousy, envy, and

cupidity, misnamed Democracy, but rather in that higher system of which Kingship and its accompanying system of government is the nearly perfect symbol, but which, in its spiritual perfection, has never yet been manifest on earth, by reason of the selfishness or folly of imperfect human nature enmeshed in the material.

"There is Freewill in Nature as in Man individually, and also in the great law of Nature which is the complete expression not only of God in Nature, but of God in Humanity. The war, terrible though it is in its present aspect, yet by its awakening of brotherly love, and its stimulating of the Spirit, has saved the whole world of Man from a thing infinitely more terrible, — the influence of Matter in the materialization of the masses, to the destruction of all things spiritual.

"This would have been the apostasy not of a race-spirit under the control of Intellect which started as a possessor of Spirit (with which it is in nearer association), but the *surrender* to the insane control of the Beast in Man impelled by exigent and unspiritual impulse to the *destruction* of all that is true and lovely and spiritual in this world below.

Beware! ye ravers. Beware! ye fanatics, ye perverted and unbalanced dreamers of great things that, raving in the land, are leading and directing the Brute, the true Beast of the Apocalypse.

"Ye not only involve yourselves, but the whole world of your ideals in one common ruin, and by misdirected freewill which is entirely perverted, set back the clock for generations. Now is the appointed time, for now Self and its infirmities are the pendulum swinging to the darkest night of barbarism.

"Follow the Spirit! Yield to the influence of the Divine, which would fain control you,—and the world advances by the longest stride it has ever taken, to the borders of the Kingdom, the Millenium.

"Darkness and Light! Self and God; appeal to the lowest and the highest. Which, in the relief from the impending menace, will ye accept?"

Script No. 11

Including Parts of Writings of July 10 and 12

The script of July 10 was unfinished, and at the next sitting, two days later, the thread of the first was resumed. A portion of these scripts is reserved

for future publication, as it is hardly relevant to the subject-matter of the present volume. Both scripts are very difficult to decipher and neither was transcribed until December, 1918. The parts here given may be taken in conjunction with the fragmentary script of March 13.

From Script of July 10

"We would point out that the simplicity and lack of complexity in the personalities of the members of a clan, and the identity of their ancestry, will make for greater response intuitively to the vibrations of each. The question of sympathetic vibration is the key to all communication and expression of Personality between both God and Man, for Sympathy responds and Antipathy is a dissonance and makes for chaos in Life and Nature.

"Strange to say, this vibrational influence, in as far as the material and non-spiritual vibrations are concerned, is intensified in the bulk and mass of non-living Matter which constitutes a district or country—which means that the Race-Spirit, as you call it, resides rather in that inanimate Matter than in the bodies of living persons. This will explain the longing for home which possesses all older-established races.

And although the constitution of boundaries is usually held to be a purely artificial arrangement, this is not so: but is instead the non-conscious obedience of the living to the dictates of the Racial Spirit which resides perpetually in the lands which races have long inhabited.

"Thus when boundaries are infringed, the Race-Spirit is in revolt: inhabiting its environment but called upon to act on a living medium which is foreign to its nature. Thus, and in consequence, one of two things must happen: either the boundaries must be rectified, or the invading race must be transformed to the likeness and characteristics of the race which it has transplanted. This will not always be apparent, for in the course of generations it very often happens that the races which once possessed the land return as conquerors to the land of their fathers; and this has happened more often than the living are wont to realize.

"But in the war which is now raging, races absolutely and essentially contrasting are in strange territory, and until this is adjusted, there can be no peace whatever. The spirit of the Latin will never accept the Teuton, though he may gain a fortune

with Slavs and Flemings, though as regards the latter, with difficulty and resentment. But the storm passes and the moral force of the Teuton expansion is even now fully expended and the *wider* significance of their offensive is now past.

"They may rush and they may charge into new territory, but the spirit is dead and powers of Earth over which they would have control are now opposing and defeating them. Their residence in the conquered lands is even now altering and converting the invader to a semblance of the natives he has slain.[1]

"As we said, the End approaches, and four years, and the period of resistance of Matter will see the end. Russia awakens. Her soul calls her" . . . (*here the script was interrupted*).

I interpret this as meaning four years *plus* the period of the resistance of Matter; connecting this passage with the notion elsewhere found of the continued movement of the waters after the storm has subsided. — F.B.B.

[1] Compare Count Hertling's opinion, quoted on p. 128. It would be interesting to learn that there is any warrant for this strange statement in observed facts. — F.B.B.

SCRIPT OF JULY 12

Only a few words of the last script had been deciphered when this sitting commenced. F.B.B. had seen that it had some bearing on the war, and as it had been necessary to break off, he commenced the present sitting with the question:—"You were telling us something of the War and the relations of the different races involved, but we were obliged to break off. Will you please say more on this subject? Do you still adhere to the date given for the end? When are we to expect Germany's great débâcle in the West?"

"YOU will understand therefore that the limitations of boundaries, or rather, the results of grouping, have their several conditions, the Race-Spirit being confined as a rule to certain areas which we have previously referred to as Nodes or spheres of Influence in the general magnetic field of the Earth.

"To appreciate this, you must *first* appreciate the close connection between Life and Electricity; Electricity being in fact the vehicle of Life, the connecting link, the *flux of*, and from, Spirit to Matter.[1]

"This influence being entirely spiritual, fields of influence quite ubiquitous can be

[1] This was in a script dated 26 April.

drawn upon by the powers of incarnate Man, and can be concentrated by reactions of Matter . . . but these conditions will only procreate Life, and not the Entity, which demands the Involution of Spirit rather than its influence from without. Nevertheless as the prototypal energy of Spirit is involuted in nodes, its influence is manifest even without individual effort or expression.[1]

"Nevertheless once in this world's history, a tribe or clan, by the exercise of common consent, — or rather, as an early exhibition of Freewill in a group of entities acting by common consent as a consequence of blood-relationship and to a still greater degree by the unit interaction and intuition of advanced thinkers (commencing in a specialized branch of religious intuition), did separate itself from the community of Mankind and stand aloof from the Race of Man.[2]

"This was a preliminary to the final advent of conscience and freewill in the individual, for with *its* advent — the prospect

[1] A paraphrase of this very obscure passage is attempted at the end of the transcript. — F.B.B.

[2] The sequence of the script is altered here for the purpose of clearness. — F.B.B.
This obviously refers to the segregation of the Israelites.

of Individuality — Personal — comes . . . the reception of a personal responsibility before unknown save in the accepted Vehicle for such responsibility, possessed of Free-will throughout the Earth: and the Birth of the Christus in the individual became thus manifest.

"With the Tribes of the original number scattered over the earth, responsible each according to his environment, do you doubt that the Vision of the Shepherds on the moonlit plains of Judea was indeed a true perception of the opening of a new era in the history of the world? Ye have no reason therefore to doubt the authenticity and historical accuracy of the Scripture narrative: for even as in the uninspired writing of the Hebrew Race-group, the History was detailed in obedience to the spiritual intent expressed to their chosen leaders essentially and in perfect truth, through an imperfect (or at any rate apparent) adjustment to Chronology and Fact, — so indeed the Advent of a New Revelation was truly and accurately expressed both in matter of Time, Fact, and Locality, though to the material intellect no sure trace can be found in the Hebrew of history.

"Hence you perceive that Spiritual parable having no time or material expression, cannot tally with the written and accepted facts of Time and Place. They who found in the intuition of *their* spirit the remote and materially presented facts of the spiritual changes, strove to express in the language of their nation the impressions which, in their intuition, they felt to be spiritual facts.

"They were right: and, at the period before and after the supposed date of *Anno Domini*, the Embryo Individual Soul received the liberty of choice independently of the Fatherhood of the Race: and, as the Christus appeared on earth, there, in the Home of our *Race,* in the centre of the known world, at so late a date as the era accepted in the tradition of the Church, the Christ was born; not sporadically, but as a First-born, a First-fruit, which, emanating like the first intuition of Man in smallest form, — the Nucleus of a single individual, passed first through the medium of the head-branches of the Parent Race, through all the length and breadth of the known Earth.

"Those nations which lay beyond the in-

fluence of these groupings but partially assimilated this phenomenon; and to this day are lacking in the softer influences upon which its *morals* were based. But by spreading over all the world and physically absorbing the temperament and spirit of the true Asiatic races, they can hope to grow in true grace; and for this purpose long time must intervene.

"They are the Philistines, the Sun-Worshippers, hard, and fierce, and bright,—and mundane and unspiritual as compared with the more spiritual nature of the mystic worshippers of the Moon.

"What think you of the Birth of the Spirit, and its growth in Man? We have already told you that the emotions and intuitions only are handed down to the child from its parents. With the inheritance thus afforded for the reception of the parental knowledge, no increase in the Spirit was made for very many ages. *Man* was governed by Instinct handed down from age to age through the medium of the Spirit of the Race, which, partly *itself* the resultant of material interactions, was yet affected by the Spirit of the Creator and became to a great extent receptive of His impressions.

"Thus in the Spirit of the Race the intuitions grew and developed until, in that Chosen Race, *Man's emotions became fully incarnate, and all unspiritual* though checked and controlled by the medium of *his* Guides.

"But not yet did the Embryo Spirit of God, the Embryo Son of the Father inhabit the mansions which through countless ages were in course of preparation for His majesty and perfections. So, when the House was made in the likeness and Microcosm of God, and furnished by His Saints and in obedience to His instructions with the Intuitions which are His attributes: and after the squaring and perfecting of the whole, He placed there a Son of His own in germ, a Personality of His own Splendour within this receptacle,—and left It there, a Babe in swaddling-clothes *and* for *Its* Ministers the Intuitions and Emotions, as servants to His Majesty. And, thus equipped, He reigned.

"There, in that House, It had the opportunity of growing and developing to Godhead, but powerless to open the mansion-door and come forth unless they who ministered to It were willing to obey.

"The Freewill lay with the servants and the *preventive* powers which material grossness oft resents. Through the influence of the servants, the Emotions, the very walls of the House may minister to the Royal *Master,*[1] stone calling to stone and beam to beam, until in perfect harmony the Edifice becomes part and parcel of the Divine Inhabitant, — becomes gilded and glorified, and transcends itself to a stage of spiritual glory; and, so transformed, becomes no longer Matter, but Spirit expressed in Matter.

"This would we dimly explain: and here in Galilee was the first stone instituted. With the Coming of the Christus comes responsibility for His growth, and the power to gain that response truly; but again, the Volitions, — the Ministers — must voluntarily place themselves in vibrational sympathy with the Infant growth. It is not easy to explain; we can only appeal to your intuitions. But this we would say again: — The spiritual Truth of the Gospels is absolute and in perfect harmony with the Spirit; but material Intellect may strive in

[1] The script has "servant" but this seems certainly a slip.— F.B.B.

vain to find the *substantial* proofs of its manifestation in Matter.

"Through the destruction of Matter, Spirit is oftentimes refreshed and evolved; and the spirituality of the East,—lost in this upheaval of the antithesis of true Emotion will in course of time result in its resurrection on a new basis of Reason. But not until the cause of her defection is removed.[1]

"There is now no road to this recovery save in the destruction of those who are in hostility to universal Order. Mercifully they are but few,—though powerful through reason of the ignorance and wavering nature of the forces they control. For the same reason, the recovery will be swift and sure— But the influence must come from without, because the counter-influence is acting from without. Help must be given. The necessary sacrifice must be made; and the reward will be great in very truth.

"The responsibility is also great: and if, from a sense of '*laissez-faire*,' or unwillingness to risk the further strain which such action will involve, the nations of the

[1] The passions stirred by the war?

Earth refrain from intervening, — the enemy, the representative of Force, the Exemplar of War, would turn all to his own advantage.

"Thus the chaos and welter of this great nation[1] can be converted either to a mighty power of spiritual Good, or else can be seduced and degraded to *be* the Mallet in the Hands of Thor for the destruction of all things."

On the Segregation of the Chosen Race

Allusion has already been made to a script received on the 13th March, 1918. This script seems to merit some further consideration, and this will now be given. It has been deferred to this point, not only because of the special nature of the matter contained, but also for the reason that it must be taken in conjunction with a further writing received on the 12th July, and only lately deciphered owing to its cramped and difficult nature. There is a perceptible variation in the handwriting of some of the scripts, and it was observed in the

[1] *Russia?*

case of the Glastonbury writings that the caligraphy sometimes altered with the subject-matter of the script. It may however be only a coincidence that the two scripts of 1918 which deal most prominently with the subject of the Chosen Race appointed to reign and rule in the New Era, are both of a character exceptionally difficult to decipher. The writer has taken great pains to accomplish this task, but even now not with entire success. Still, patience and perseverance have to some extent been rewarded and the general sense has been made clear.

Script of March 13

THE Spiritual Israel is now to be gathered and concentrated for further advance of the great plan of the Creator for the raising of Humanity to a more spiritual condition, bringing about the Kingdom of God upon Earth. The New Race is by ancestry linked on to the Israel of old, since the Tribes of the original number have spread over the earth and intermingled with the outer nations. Even nations of absolutely alien blood thus contain those who may be qualified to be heirs of the Promise. The

nations who trace their ancestry to the scattered tribes of the Israel of old-time are now to be found in the East and in the West. These nations therefore have had their share in the evangelizing of the peoples of the world. But some are as yet unregenerate and do not recognize their origin or mission.

Our blood is of the Chosen Race, but there are many others, including nations overseas. Some have not borne their part in the recent conflict and these must undergo purgation.

Script of July 12

Paraphrase of Script

With Explanatory Additions

It is stated in a script of June 1st that there are certain forces of an invisible nature affecting Matter, which are, as it were, the envelope of the Divine Will and Intention controlling Nature.

Important among these is the effect of the Sun's magnetism in inducing a westward flow of all animate things. The Sun's passage over the Earth is compared to the winding of a vast magnetic coil.

The superficial atoms on our globe are polarized in a westward flow, and certain spots on the face of the globe are developed. These "act as nodes or centres of force, and can influence both materially and spiritually the peoples that inhabit them." Looking back to a script dated April 26, a similar description appears. "This world is co-ordinated by Lines and Ganglia of spiritual force, — ocean-currents in the world of the Spiritual, — moving ever under spiritual influence through the impalpable æther and sucking in through their vortices the mobile specks or motes or atoms, each of which represents that complexity, Man.

"Man, in his complex nature, is moved by many influences of a material nature and he is generally only conscious of these in his impulses to travel and tribal exodus. He does not realize that behind these material motive forces lie the forms and schemes of spiritual development, instruments of a greater Impulse beyond his ken."

Even earlier, in a writing on the 21st April, we are told that in the case of such localities as Athens, Rome, Jerusalem (and Glastonbury also is named), it is not simply the genius of a people that makes for the

power and influence wielded by these names and sites. Rather was it that the geographical and natural conditions were in harmony with those special conditions of genius "which each particular race personified in Man." Each unit of a race is a Microcosm of the whole. Hence the importance of grouping a nation in units, classes, and masses; for the characteristics of individuals are "magnified, reduplicated, and rendered a millionfold more powerful by association." The reader may at this point turn to the script of July 10, in which the strange assertion is made that the Race-Spirit resides more in the soil than in the individuals who inhabit the district (see transcript).

In another script of the same date, as yet only partially transcribed and therefore not included in this series, there occurs a passage which it may be permissible to quote here, as it concerns the question of individual *versus* racial freewill, and is a curiosity in its way:—"There is no doubt" it says "but that the Creator is strongly conscious of the resistance of Matter, and that as Matter intensifies in vibration, so the Christ-consciousness advances. Thus He

decides the question of the Freewill of Man, and it is difficult to express. The true explanation of this problem is often a matter of the *will* of the Creator, who desires independent individuality rather in the Race than in the personal emphasis of her tyrants." Attention is invited to the last significant statement. How it accords with the most recent phases of philosophic thought I am in no position to judge, as I have not read any modern works on the subject. We now turn to the script of July 12, and this I would like to put in other words suggestive of my own impressions of its meaning. We are to understand that geographical boundaries (where not arbitrarily fixed) are dependent on conditions inherent in the racial lie, the Race-spirit being confined as a rule to those special areas in the magnetic field of the earth with which the particular race with which that Spirit is associated have been for a long time involved. The magnetic life-current induced by the Solar action feeds the Life of the Race with its own energy as specialized in each place that is the Metropolis of the racial life. The magnetic or electric current is the vehicle of this nutrient

energy which has a spiritual source and is creative of life in the general sense. But this is only one of two modes of spiritual Involution, and it is the more external mode. It cannot create Being, in the sense of Soul, or individual Entity. It is the "prototypal" form of spiritual descent into Matter. But it assists in the process of collecting, separating, and focussing the life of a race around one or other of these centres or nodes.

Once in the history of the world, a whole people, grouped about such a centre, developed a racial individuality, a racial will and something like a common consciousness associated with a recognition of God as a Father in a spiritual sense of the Race. The clannish feeling of blood-relationship helped to separate this people from the outer world of men, and this process was assisted by the teachings derived from certain advanced thinkers among them, who acted as foster-fathers of the new consciousness which was destined to be born in each member of the clan. This new consciousness brought at last the realization of moral responsibility and the liberty of self-determination to each one. Its full accomplish-

ment in the individual is described as the Birth of the Christ in each. The responsibility of the new personal consciousness varies according to the environment of the individual.

Had this Race never been scattered, they could not have developed all varieties of spiritual achievement, nor could they have impregnated the whole human race outside with the germ of the new principle now born in them. But this they were destined to do, and thus, according to the scheme of the Creator, they were dispersed throughout the globe, to leaven the masses of men, and to spread the seeds of the Christ-consciousness throughout the earth. Such is the spiritual purpose underlying the segregation of Israel, and the Bible presents us with the record in fact, and parable harmonized with fact and accordant with it. So the new Spiritual Consciousness in Man, commencing as a tiny germ, as a grain of mustard-seed, in his heart or true emotional nature, is eventually brought to birth as an infant consciousness, and this is symbolized as the Babe in the Manger. "Do you doubt," says the script, "that the Vision of the Shepherds was indeed a true perception

of the opening of a new era in the History of the World?"[1]

The writing clearly indicates that the Israel of old was instructed by Divinely appointed Teachers and Guides. These, we may be sure, were of a high order of advanced Humanity; individuals in whom the spiritual consciousness was fully developed. They had liberty of choice and could obey or disobey. Here and there, they may have been unfaithful to their trust: but under their tuition there is no doubt that the Race evolved the Idea and Worship of the One God, the Father of the race, and was consequently able to create from among the Sons of Men a group capable of receiving the Sonship of the Spirit.

Two points arise in connection with this brief survey of the allusions in these scripts to the segregation and ultimate manifestation of a Chosen People.

(1) As to the idea of the segregation of a Race and the differentiation of its character and religious intuitions under special natural conditions and subject to the guidance of great Teachers, may we not find in

[1] "Glory to God in the Highest, and on Earth Peace to men of goodwill."

the familiar facts of human association many analogies of this phenomenon? For example: a site is selected for a public school, and a Head Master is found who, in the course of a few years, succeeds in impressing upon the establishment a mark of individuality, even of personality not entirely his own, inculcating a strong sense of *esprit de corps*, which tends, after his time, to increase rather than diminish.

The very buildings, as it were, become impregnated with this influence, and insensibly modify the character of succeeding generations of students.

(2) In the quest for light upon the obscure problem of the present location of the scattered tribes of Israel, may it not be possible that, forsaking the beaten tracks of ethnology, in this case a somewhat barren line of research, our enquiries might profitably be directed towards an analysis of the varying religious and social ideals prevailing in the several racial areas which have received a distinctive and characteristic impression through the preaching of Christianity, and a comparison instituted between these severally and the prophetic characters of the Twelve Tribes as given in Genesis.

Beyond the borders of the original Semite racial grouping there dwelt those fierce and warlike peoples whose undeveloped nature only partially assimilated the "softer influences" upon which the new evolution of the spiritual man was based. Philistines, Hittites, Assyrians, we may think, among many others further removed yet in a geographical sense, were among these. How are we to distinguish their modern counterparts or representatives. The script gives us a clue, in the nature of the religious symbolism they respectively employed. Israel has a typically Lunar system of symbol in connection with her religious ideals, expressed in her priestly Times and Seasons, her Temple furniture, and in many other ways. In antithesis to this, we must look for evidences of Sun-worship and Solar symbolism among the "outer peoples." Hard they are, and bright and fierce and mundane,—unspiritual as compared with the Chosen Race. Their God is Baal, or his later representatives. Readers may follow out this line of enquiry for themselves. Let us call to mind that which is known of the primitive worship of the original peoples of Europe

and the nearer East, and in the light of these traces, let us examine the character of their modern representatives as modified by Christianity, together with the type of Christian worship and ideal they have evolved.

But we can be under no misapprehension as to the intention of the script when it speaks of those nations who "to this day are lacking in the softer influence" aforesaid, since the context gives the clue. They are to grow in true grace "by spreading over all the world and physically absorbing the temperament and spirit of the *true* Asiatic races."

The use of the word "true" in this connection, if we rightly read the script, implies that the modern Philistines are not really Asiatic but of European stock, sufficiently nearly related in *locale* to be liable to be so regarded. The description would therefore apply well enough to the Ottoman, Bulgar, and Baltic Slav, and in this category we might perhaps include the Prussian or Brandenburger, the original Wendish and Lettish tribes which so long and so stoutly resisted all efforts at evangelization.

SCRIPT NO. 12, AUGUST 21, 1918

Obtained at Sydenham Hill, Bristol, 4 P. M. Previous conversation had been entirely on archæological matters and the War had not been mentioned. J. A. held the pen, and F.B.B. read aloud continuously from an article he had written on the Epistle to the Hebrews.

"WHEN we said that August the twenty-fourth (*sic*) would see the end of the enemy offensive, we spoke with a distinct consciousness of the spiritual intention; only the tendency in the mass of Matter to retain those impressions which are conveyed to it by its medium, follows the universal law of continued vibration for some period after the cessation of the impulse of the rising. Bear this in mind, and make no mistake on this score: a whole year may pass away before these impulses, absorbed by Matter and conveyed by its instrumentality into your plane, — to be there expressed, pass away into the silence of its interspaces.

"But here we assert and reassert: the great force of the impulse has already expended itself and will never again be resumed.

"We have quoted the twenty-fourth, because on this date, — or rather, a period immediately following it, — that is to say,

during the sixty-six or sixty-eight hours immediately succeeding to it, you, if you perceive aright the symptoms which should be evident to you, cannot fail to perceive that which *must inevitably ensue*, and from which you will realize indubitably that the spiritual tide of this great offensive has turned finally and irrevocably.

"The tide once ebbing will flow no more, but the waves, though in their intermittent vehemence they may rise to the high-water mark, or surpass it for a moment, will yet be but instantaneous, or rather momentary impulses of a despairing foe: and the true tide irrevocably sinking, ebbing ever lower and lower, will at length, in a period of time (the period of which is the indication of the momentum and ponderosity of Matter in concert with the freewill of Man), subside into the great calm which has no wave, no further rise nor ebb.

"Heaven forfend lest this in turn yield to stagnation and useless inertia!—lest again the striving of the Spirit beat upon it and lash it into fresh fury! Watch, we say again, watch! with the eye of the Spirit, and you shall infallibly see and understand that we who have spoken in response to your

faith, do not speak without knowledge and authority.

"More we cannot say, — more we may not say, — and in very truth, more would be not only superabundant, but unseemly and calculated to defeat the ends of Spirit. For indeed they who are materially-minded might turn it to base uses.

"Coloured with your hopes and tinctured with your individuality, — as coloured glasses colour the pure beams of light which penetrate them, — yet freed by Reason from this colouring, you shall see the pure and true residuum in you of absolute truth which is in that *which* you may ask and we are able to convey to your material conception.

"We in very truth speak as spirit to spirit, and only in so far as your spirit is attuned to an unselfish desire for knowledge to be applied to good ends. And even thus, we penetrating in, it is carried of yourselves by channels which, though tried and beaten paths to us, are yet unknown, or at least unappreciated by the limitations of your human consciousness. We, by these tried though unknown paths, can only convey to you that germ of the subliminal knowledge

from which in God's good time the great Tree of Comprehension shall arise, piercing the empyrean with its myriad branches, and absorbing in every pore that consciousness of spiritual Immanence which shall in course of time culminate in EXISTENCE IN TWO SPHERES, — even as the tree upon which we hang the allegory exists by virtue of its green and sun-kissed raiment in contrast with its dark and devious roots hidden beneath the dark soil of Matter.

"There is no need for more at the moment: but as you are doubtful and anxious, we do say this . . . watch, trust, and believe! In a few days now ye shall know and understand."

"We who are known to you in the councils of the Watchers in the Radiant Sphere of Liberated Human Memory and Spirit thus write in the responsive vibrations of your own awakened Spirit."

POSTSCRIPT

APART from the predictions both of war and of the ending of war, with their extraordinary verification in fact, these automatic writings are sufficiently remarkable from other points of view. The analysis of German character and its later development under stress of an inclusive materialism is exact even if it contains nothing particularly novel. This process was clear to many before the war; it is now obvious to all. The statements definitely made and constantly reiterated that there is much in the Teuton races that is not only of essential value to the world, but indispensable, and that the purgation of war will release this potency from its hitherto inhibiting bondage, making it operative and even bringing it into alliance with the civilized peoples of the West for the last fight against an evil greater even than the war, is one that at the present juncture will hardly be well received even though it has the sound reason of dispassionate men behind it. The fore-

cast of social disruption sequent on the war is now being substantiated by events, and one would wish (admitting the credibility of the mysterious witnesses) that the question of the solution of this new menace were left less open as regards the point of time. The insistence of the communicating agencies on the fundamental fact of free will, not only in man but in the whole process of life, and the definition of time as only "the ratio of the resistance of Matter to the interpenetration of the Spirit," must be accepted whatever one's philosophical standpoint; and this being so it is clear that no approximation of dates is at present possible, the matter rests in our hands, that is all.

Throughout the communications are many references to some "Race" with many ramifications, that is destined to be the next ethnic group in whose hands is placed the working out of the next epoch of civilization. It is unfortunate that the very words and phrases which specify this race are absolutely illegible, and for the present the question must remain unanswered. In any case the testimony is against anything approaching "Internationalism"

and in favour of definite and specific nationalism as a prime necessity for the development of personal as well as social character. The tendency today to extend that "democracy" which has wrecked modern government and society by postulating an equality that does not exist and denying every element of selection and choice, to races as well as to individuals, putting all on the same plane of social value and potential, is one of the greatest dangers of the time. It is good to get a little sound sense along this line even if we are forced by its absence elsewhere to find it in the automatic writings of unknown, and probably unknowable, personalities.

Not that they are averse to democracy, but they apparently draw the same line between "democracy of ideal and democracy of method," indicated in "The Nemesis of Mediocrity" which was being written just when these writings of F.B.B. and J. A. were being obtained, though this book was published some months before the writings themselves reached America. "The Watchers" warn both against that social and intellectual severance that cuts humanity in two, with a small class of the

elect on the one hand and a vast proletarian mass on the other, and also against "that so-called democracy which is sovereignty reversed." "Fear not Democracy" they say, "if properly led and instructed," which is of course exactly the point; for, except for brief periods, it never has been either properly led or instructed, nor does it desire the one or the other. Improperly led, "the utter ignorance of the multitude unchecked by any nobleness of instruction rose like a flame and swept the brilliant groups away," whenever in the past "the jealousy of the possession of knowledge drove men to keep it in secret cults and in the bodies of societies," and so it is now and forever will be, unless man can achieve the true Democracy. Where the false is "that common law of the lowest instincts of jealousy, envy and cupidity," the true is "grounded and founded on brotherhood and love of God and man; love which penetrates through every pore not only of humanity but of the whole of Creation — God's Body manifest; not with equality of the sons of God — cells in His Divine Body, but unequal in the way of purpose." This is neither Bolshevism (rather it is its an-

tithesis) nor is it democracy as this is now understood, but it is a very sane thing and is best expressed "in that higher system of which Kingship and its accompanying system of government is the nearly perfect symbol."

The constant assertions of a readjustment, even a cataclysmic revolution, whereby the West is bound to fall and the East "come into its own," appearing as they do in the war prophecy of 1911 and continuing down to the script of June, 1918, are to be taken, it would seem, in a sense other than that of political, racial or social supremacy. The doctrine that is enunciated is that man being compounded of matter and spirit, there are two driving forces in the process of material redemption, intellect and intuition, the first being of the West and liable to degeneration into sheer materialism, the other of the East and subject to no such danger, but liable to isolation and abandonment whenever the first balance is lost. The West has abandoned itself, through the prostitution of intellect, to materialism, and only through the war could its false standards be broken down, its evil motives be purged away, and the gate opened for the re-entrance of that

vitalizing spirituality that is of the East and is of the soul of the East. The restoration of this balance through the new coming of this Eastern spirituality is clearly predicted as the result of the war and as its very reason for being, and by this the readjustment is to be effected that will make possible the "Great Days of Christ" wherein a new civilization will be born—a civilization that is given promise of indefinite continuance; since this is the last time that matter will triumph even temporarily over intellect and spirit. The curious parallel between this diagnosis and Professor Ferrero's theory of the quantitative and qualitative standards, Lisle March Phillipps' analysis of the respective contributions of the East and the West to the social synthesis in "Form and Colour," and M. Bergson's exposition of the difference and the relations between intellect and intuition in his "Creative Evolution," will not escape the reader.

To me the most interesting point is the correspondence between the philosophical elements that show themselves through the "War Script of 1918" and the general system of philosophy that was finally perfected in the Middle Ages along the three

lines of St. Thomas as representing Dominican, Duns Scotus Franciscan, and Hugh of St. Victor Augustinian philosophy. Perhaps it would be safer to say that the suggestion is rather of the sources from which Mediæval philosophy derived — Plotinus, Philo, Origen, or even the earlier schools of the Peripatetics and the Pythagoreans. The doctrine of the "Martyrdom of Matter" through the process of redemption by the interpenetration of Spirit is particularly striking. A similar doctrine is the common possession of all great philosophical systems, whatever their date and source, and the assured discoveries of modern science seem to force a return to this primal idea. The scholastic postulate of the *rationes seminales* in opposition to the earlier doctrine that matter in itself was nothingness, void of inherent potentiality but subject to transformation by the operation of Spirit penetrating it from without, seems now to have opened the door to the nineteenth century conception of blind evolution; a position no longer tenable. According to Plotinus "Matter is merely the space which conditions all corporeal existence; it is a pure possibility of being, mere nothingness,

and it is identified with primitive evil," while Philo said the same in declaring the visible world to be not so much the result of emanation as of the application of Divine power to matter pre-existing in a chaotic state. Matter in this sense is undoubtedly Duns Scotus' "*Materia primo prima*," chaos "without form and void," the first reaction of the operation of Spirit being the sensible form. From this point the process of spiritual interpenetration is constant, though probably rhythmical; and in the end Matter, which, as Albertus Magnus taught, is not eternal, is transformed, redeemed, transubstantiated, and is no longer Matter but Spirit. Redemption is therefore not only the ultimate destiny of man but of the entire universe of which matter is the mode.

Startling and even sensational as are the War Predictions, I am inclined to think that, in spite of the lacunæ, the occasional apparent inconsistencies, the downward trend towards something approximating sentimentalism now and then, the "War Script of 1918" finds its chief value in its philosophical possibilities. At all events it is a welcome prophylactic to the many post-Mediæval philosophies, from Des-

cartes through Hobbes and Kant to Positivism and Pragmatism. The world gained nothing when it abandoned the sacramental philosophy of Scholasticism (heir as it was of all the philosophies of the past from Neo-Platonism to the Pre-Platonists) for the intellectualist-materialist systems of modernism. The world-before-the-war, and the war itself, and the present chaos of after-the-war, were the inevitable result. The future, if it is to be worth having, will be built on other foundations.

NOTES

NOTE ON THE SCRIPT OF JUNE 1

THERE has been an opening of the vials of spiritual force of a new kind over all the civilized world. The result of this outbreak of spiritual energies of an unaccustomed kind has been in the first instance to create unexampled confusion.

The effect is seen in revolutionary movements, whose inwardness cannot be appreciated from a merely external or temporal survey.

Germany is depicted as possessing a very perfectly organized Race-consciousness immensely strong in a material sense owing to its coherent structure, but in a state of spiritual coma. And its spiritual forces have been absorbed into intellectual activities of a corrupt order, expressing themselves in a national will to capture and dominate the two worlds of Mind and Matter, decreeing the sovereignty of German Kultur and the German Empire.

The true evolutionary task of Germany is the manipulation and conquest of all the forces of Matter. This is her gift, and its rightful exercise is necessary to the fulfilment of the great Intention of the scheme of Man's development. But at present the intention is perverted owing to the fissure in Germany's soul, which has severed her spiritual part from her material self, and her intelligence has allied itself exclusively with the latter. Her apostate Spirit wanders eastward

in vague dreams whilst her bodily part presses westward in frantic efforts at material dominion. But for this severance, she must infallibly have achieved her ambitions.

But her failure in a material sense will so weaken the degraded elements of her nature, that her better part will ultimately have strength to assert once more its dominion over the whole body-politic, and this will be brought about by her spiritual sufferings in the East, where she will amalgamate with herself all the " fallow and uncontrolled spirituality of the Eastern races."

So much for Germany's characteristic perversion of the forces of the Spirit to material ends. For ourselves, we have to be on our guard against a yet more subtle danger, which, if allowed to continue, would paralyse spiritual energies and put an end to further progress or achievement on the part of Man, by producing a static condition of premature balance between Spirit and Matter, between the forces of Good and Evil.

This dangerous tendency is one which does not express itself in material action, but works, generally in a covert manner, for compromise of conflicting forces, compromise due to a confused conception of spiritual aims derived from a type of thought which though in essence spiritual, is enmeshed in all sorts of material conceptions more or less intellectualized. The description clearly applies to those mild and vaguely benevolent souls whose conception of spiritual triumph begins and ends with the idea of an earthly millenium of Rest, in which all the swords shall be prematurely beaten into ploughshares and the lion shall lie down with the lamb. They cannot see that the lion is still a lion and a beast of prey, and that even whilst lying

down by the lamb, his jaws would be dripping with the slaver of expectancy. Nor do they understand that where spiritual principle is involved there is, and can be, no compromise and they will never understand that so long as the material will of Man remains in any degree unconverted, the spiritual warfare must be perpetually continued until the balance be finally turned. They would too often be content with a state of equipoise, with a formal treaty planned to ensure the oblivion of all discord, and the wiping-out of all memories of wrong. In this category must be placed those who either actively or passively, and from whatever motive, whether humanitarian or personal, whether ideal or debased, sympathetic or cowardly or even merely lazy, are seeking a premature peace. They are, however unwittingly, opening the door to reaction and to the back-rush of thwarted material forces, and thus threatening ruin and disaster to the whole human race.

To counter this spiritual error and prevent stagnation, the script tells us that a caustic irritant is applied to the body of the Allied nations. This process we can observe if we will in the recrudescence of senseless cruelties on the part of the foe, long after any conceivable military object could be served by them even from their point of view.

Rape, arson, murder, and enslavement; the torture and starvation of prisoners, and other atrocities too numerous to mention have at last thoroughly inflamed the sore which had grown callous and even the most pacific minds have been stirred and galvanized into active opposition.

As a typical instance of this extraordinary change, a single case may be cited. It was reported early in

December that a group of "conscientious objectors" forming part of a labour battalion in France, had been so horrified by the cruelties and devastations they had seen that they petitioned to be embodied in the fighting line, and became the most ardent of belligerents.

NOTE ON SCRIPT OF MARCH 13

IT may be long before events are seen in true perspective, and the actual turning-point of the great conflict can be clearly seen: but we now have it from the lips of Count Hertling, a few days before his death, that the German military authorities had realized by July 18th, 1918, that all hope of winning the war had gone. Nevertheless they doggedly persisted and in the northern section, our greatest danger-point, their line was well maintained till the period of the great British advance. The culminating point of this strong offensive movement was reached on the 26th of August, when the British forces penetrated the German lines on a wide sector from Arras to Albert. The following extract from the *Daily Mail* of August 26th, based upon Mr. Beach Thomas's report, is significant.

"British troops won the greatest British victory of the war yesterday and on Saturday, driving the Germans before them on a wide front between Arras and the Somme, and pushing rapidly to the outskirts of Bapaume, the chief German road and railway centre on the Somme front"

and again, from the Report itself, we quote: —

"Whatever happens, the present achievement is its own record. German confidence and hope are shattered as never before even approximately."

From Mr. H. Perry Robinson's report, published in the *Daily News* for August 26th.

"These are great days. It surely must be that they will even loom greatly in history, but they are certainly great to live in. . . .

"The sweep of our advance is so rapid that no man can say where our advanced line as a whole may stand at any given moment, for every half-hour brings news that this or that village is in our hands. . . . German officers taken make no attempt to minimize the gravity of the catastrophe. . . . All practically seem to take the view that Germany's ultimate victory now is out of the question, though if the Allies mean to crush her utterly *she can still fight on for at least a year or two to come.*"

A Reuter's despatch printed in American newspapers of August 26th is quoted on p. xvii.

The newspaper reports for the day succeeding the 26th are generally restrained in tone, but the advance of the British and Allied forces continued from this time forward and the tide of the German advance was henceforth stemmed, and ceased finally to flow westward.

ATTESTATIONS

EXTRACT *from the* DAILY EXPRESS *of the 14th March, 1919*

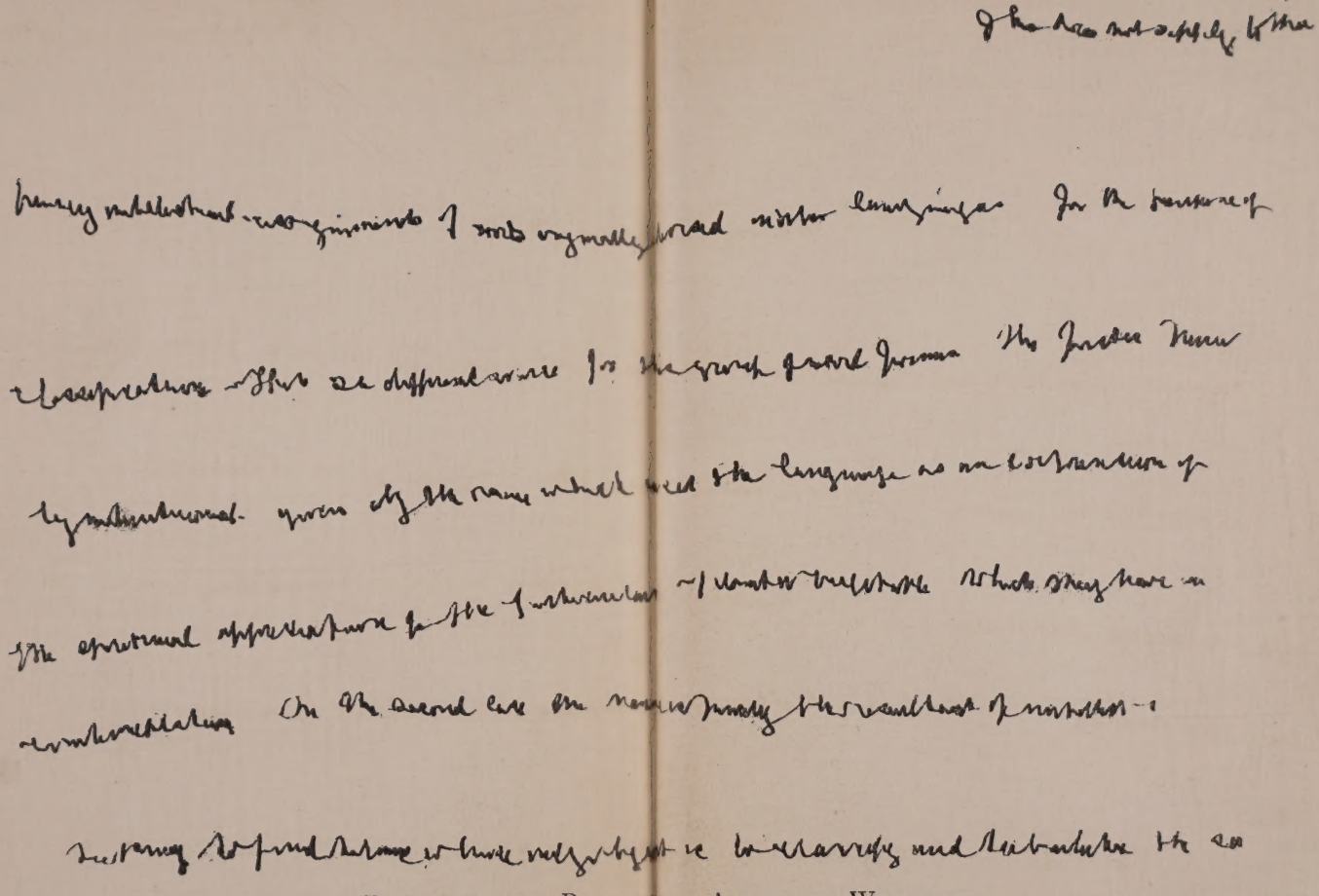
THE NEXT WAR!

ALLIED VICTORY STERILE UNLESS BOLSHEVISM IS CRUSHED

THE YELLOW PERIL IN A NEW SETTING

THE next war will be between the Allies and the Bolsheviks. . . . If the Allies fail, Bolshevism will destroy the culture of the world and the yellow races will become supreme. This is the prophecy of General Hoffmann, of Brest-Litovsk notoriety, made in the course of a remarkable interview with Mr. H. J. Greenwall, the *Daily Express* special correspondent in Berlin. There is irony in the fact that this picture of a Russian terror is drawn by the man who bullied Trotsky into accepting a humiliating peace. General Hoffmann believes that unless the armies of Lenin and Trotsky are crushed now, and that quickly, the Entente will lose the fruits of their victory.

Germans in the Rhineland dread the Bolshevist terror as much as General Hoffmann.



Facsimile of a Page of the Automatic Writings

A demonstration at Cologne was strongly in favour of a Rhenish buffer State as a barrier against the Red Wave.

From General Hoffmann's detailed remarks we select the following:

"Without Lenin the Entente would never have won the war. But unless Bolshevism is crushed, the Allies' victory will be a sterile one, for the triumph of Bolshevism means the end of the world's culture. Bolshevism can only be crushed by force: it needs a large Entente army — marching side by side with a German army — to crush it. It must be done and done soon or it will too late.

"In reply to a question as to the break-up of the German army he said he told Herr Scheidemann that if the Kaiser went away, the army would collapse . . . the long duration of the war and the need of men also played a part in the downfall of the German army. Until the end of August, 1918, Ludendorff thought that the war was won, and he did not change that opinion until General Mangin's offensive took place.

". . . We should not have allowed Bolshevik representatives to come to Germany. Ludendorff was in a great hurry for me to make peace with the Russians and he telephoned instructions to me to make immediate peace as he wanted our troops withdrawn from the eastern to the western front. . . ."

"When and where will the next war take place?" I asked as a last question.

"If the Entente statesmen are clever, the next war will be between the Allies and the Bolsheviks: other-

wise Bolshevism will kill European culture and the yellow race will reign supreme in Europe "

was the General's reply.

COPY OF LETTER

FROM

SIR WILLIAM BARRETT, F.R.S.

dated April 2, 1918

Dear Mr. Bond: —

I have been out of Town for a few days and your interesting letter enclosing the automatic script of that day (Good Friday, March 29th) has just reached me.

Before I read the script with its confident statement that " the tide would turn on Easter Day " the first thing that caught my eye on opening the Westminster Gazette and other newspapers was the headline in capital letters " The Tide turned on Easter Sunday."

That is to say, the terrible apprehension the whole country has been under from the great German offensive during March, and its overflowing tide of disaster to our troops has been arrested on Easter Day.

One can only hope and pray that the tide will turn now in our favour and that Easter Day may prove to be the critical turning point.

With regard to the new procedure you have adopted in reading aloud to the automatist so that his mind may be interested in what you are reading, and his attention thus diverted from the script, — this is a most happy thought and an excellent procedure. The conscious self

is thus engaged in thinking over and discussing what you are reading, and the subliminal self is more free to act.

Yours sincerely
Signed, W. F. BARRETT.

31.Devonshire Place.W.
April.2.1918.

P. S. That is why my plan of blindfolding the sitters in the Ouija experiments has been so useful. In fact, the sitter gets more rapid and coherent messages when thoroughly blindfold. I do hope you will be able to continue these interesting experiments, valuable from every point of view.

ATTESTATION BY MISS MAUD WINGATE

I was present at some of the sittings between March and December, 1918, and can testify to the fact that Mr. Bond's reading was continuous and that Mr. Alleyne's writing was also continuous and was rapid and very uniform in speed.

ATTESTATION BY MRS. ELLEN PARFITT

I am witness to the date of the Script obtained on the 13th of March, 1918, referring to the end of the war, etc. I was also present on other occasions during the writing and have in many cases signed the record of date.

ATTESTATION BY MR. JOHN ALLEYNE

I desire to state for the information of readers that I undertook these sittings for automatic writing purely

in deference to Sir William Barrett's suggestion as conveyed by my friend Mr. Bond, and without any preconceived idea as to what might be the nature of the results. I am unable to recognize the resulting script as in any appreciable degree the reflection of any notions of my own, and although I am a wide general reader and possess a retentive memory, I find myself often curiously unable to retain a clear mental impression of these scripts after they have been read to me. It is by nature difficult for me to write a letter or to carry on a conversation in presence of any distracting influence such as music or talking by others. Yet during our sittings my attention is fully given to Mr. Bond's reading, and I feel my hand to be moved quite independently of my own volition. I have never seriously studied philosophy and have not followed the developments of modern theosophical thought. With Spiritualism I have had scant sympathy. Applied Science and the Arts have always appealed to me and my hobbies have included many forms of Sport, together with poetry and literature.

I am a retired officer, a conservative in politics, though in sympathy with the present movement for Reconstruction.

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